IN THE SERVICE OF THE KING

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IN THE SERVICE OF THE KING

Suggestions for Unifying the Parochial System of Teaching and Training the Young Life of the Church

By

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With Foreword by the

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FOREWORD

The lesson which the age is teaching us, so far as organization goes, is "united command", concentration, efficiency. If the teaching power of the parish is to count—and never has it been more necessary that it should count—each society and each individual responsible for the training of youth must enter into a common programme.

Patience is necessary until this point of view can be pushed home. Risks must be taken by all who enter into the combined plan—risks for the sake of greater success. But in the end any parochial society which fails to support the common good will be taking a far greater risk, that of becoming a stumbling block to the progress of the Church.

We are entering a new era in parish life. Miss Withers' plan is one of its signs, an indication of the opportunity which lies before the Church, and a bold essay to seize it for the good of the Church and of the coming generation.

LESTER BRADNER.

TO

EVELYN WITHERS

WHOSE UNSELFISHNESS,

EVER READY SYMPATHY, AND ASSISTANCE

HAVE MADE POSSIBLE

THE WORK DESCRIBED IN THESE PAGES

THIS BOOK IS DEDICATED

BY

HER SISTER

FRANCES H. WITHERS

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NOTE TO SECOND EDITION

The General Convention of 1919 made great changes in the administration of the Church. The chief of these was the creation of the Presiding Bishop and Council. One of the first important acts of the Presiding Bishop and Council was the placing of the Junior Auxiliary and Church School Service League in the Department of Religious Education. The change was reasonable because, while the Juniors were concerned with Missions, their activity in that

line was really a part of their educational training.

The Junior Auxiliary had already by action taken in Detroit been separated from the Woman's Auxiliary and had voted to merge as speedily as possible into the Church School Service League. The conduct of the Church School Service League was therefore placed in the Department with the Junior Auxiliary. Having been Secretary of the Junior Auxiliary under the Board of Missions, I was transferred from the Department of Missions and appointed secretary in the Department of Religious Education.

The Department of Religious Education has provided for a Commission to advance the work of the Church School Service League and the merger in process between the Junior Auxiliary and Service League. This Commission is composed of workers among young people in every section of the country and representatives of various Church organizations. I have been made Chairman of the Commission.

From time to time the Commission expects to issue recommendations for the development of the Church School Service League that arise from the experience of adopting the plan to the various conditions found in the Church.

The many changes that have come to pass in the few months since this little book was first given to the Church have necessitated another edition. The necessary corrections have been made to conform to the new order. So again the book goes forward on its avowed errand of helping men and women to further the work entrusted to them—of leading God's children in the building up of His Kingdom on earth.

May 1920. F. H. W.

PREFACE

This book presents a plea to the Church to recognize the value of securing an effective and rounded training in service for the whole body of childhood and youth in the Church. If the educational work of the Church is to gain force, if we believe that activities are as large a part of the child's training as formal instruction—perhaps larger—then every type of teaching and training in the parish must be brought under a unified programme.

The plan of teaching and training described in this book is the result of fourteen years' practical experience as superintendent of a Church School, Junior Auxiliary leader, and captain of the Girl Scouts. The suggestions in it are not based upon theory but upon work done. They are given in the hope that they may prove a help to others who are interested in the thing that lies nearest to our hearts—the religious training of our boys and girls.

For the encouragement of the small parish or the one that is not well off financially, I may say that the best kind of work does not necessarily mean money or a parish house, fine equipment, or large numbers of children; nor can results be obtained in a day. They have to be worked for. But the fact is that it is far more interesting to have to work for the things

that go to make a good school than to have them ready made.

I speak from experience. My work as superintendent began in a small suburban parish with a school numbering sixty-five children. We had no parish house, only two medium-sized rooms and one small room in the basement, no equipment, and apparently no money with which to buy any or to make improvements. Ten years later, Dr. William E. Gardner visited the school to help us with his criticisms. He came to a different school from that of ten years before. It had more than doubled its numbers; its teachers were far above the average; its rooms had been enlarged; its equipment of tables, chairs, and wall maps was up to date; and it had an excellent reference library for the teachers. The material changes had come through the energetic work of the teachers and pupils who, aided by the parish, had raised the needed money by sales and teas and other means. The pupils had all the equipment that was necessary for the best presentation of the lesson. The money for this and for the upkeep of the school was contributed annually by the parents and friends of the school, helped by a grant of $50 from the vestry. Best of all, the offerings of the school "for others" had risen from $30 to $609.98.

When Dr. Gardner came, we still had no parish house but had to meet in the basement, with the senior department in the church. As I was taking him from the main school through the *furnace room* to the primary beyond, I was most apologetic for

our poor accommodations. But he said that it rejoiced his heart to see what we had been able to accomplish in spite of handicaps, and that it proved that a good school was not dependent upon money or parish houses but upon the spirit of the school; and this was within the reach of the smallest and poorest parish in the Church.

The work of the Junior Auxiliary is well known in the Church. Under Miss Lindley's able leadership it has been far-reaching in its results, and all over the country the labors of the Juniors have been blest. Miss Lindley and other leaders, felt, however, that efforts should be made to enlist the interest of *all* the boys and girls of the Church in the Junior Auxiliary instead of the limited number already included in its membership. The "New Junior Plan" was the result. Miss Lindley presented this at the Triennial in 1916. In June 1917 I was appointed Junior Secretary, my chief duty being to develop the Junior Plan, which for six years had been successfully worked in my own Church School.

But the work of the Junior Auxiliary was limited. As its name indicates, it was only permitted to help the missions that were under the General Board of Missions. Realizing, through my own Church School experience, that the children needed a broader training in order to realize their responsibility in furthering the Mission of the Church, an outline of the plan as contained in this book was presented to the Board of Missions at its meeting on December 10, 1918, and the following resolution was passed:

> "Resolved, That the Board of Missions commends the plan of teaching and training presented by Miss Withers and urges its adoption in parish life."

At the annual meeting of the General Board of Religious Education, held January 30, 1919, the same plan was presented and the following was placed upon the minutes:

> "The Board recognizes the fact that the various parochial organizations for carrying on special forms of instruction and activity, both upon Sundays and week-days, need to be coördinated and unified. It therefore cordially welcomes the effort of Miss Withers to meet this need. It also believes that the principles embodied in the plans and charts prepared by her offer valuable material for the solution of the problem, and it recommends them to the thoughtful consideration of the Church."

At this time the Joint Commission on Social Service took no formal action but expressed its approval of the plan as outlined.

Accordingly the original "Junior Plan" of bringing into closer coöperation the Junior Auxiliary and the Church School has broadened into the plan of the Church School Service League. The plan aims to coördinate all the activities of the youth of the Church and to give *every* child and *every* boy and girl and *every* young man and young woman in the Church the chance each year to bear witness for Christ in the five fields of service.

In order to correlate the work of the Presiding Bishop and Council and to bind together existing organizations in the parish under a name that will appeal to boys and girls alike, it is proposed that the

week-day activities be conducted under the name *"Church School Service League"*.

The suggestions for graded work in the five fields have been gathered from various sources. The work has been done by the boys and girls of the ages given, but in most instances is capable of being adapted to other ages. In planning the work, one suggestion may lead to another and better one, so that each year the work for the Church will grow stronger and fuller.

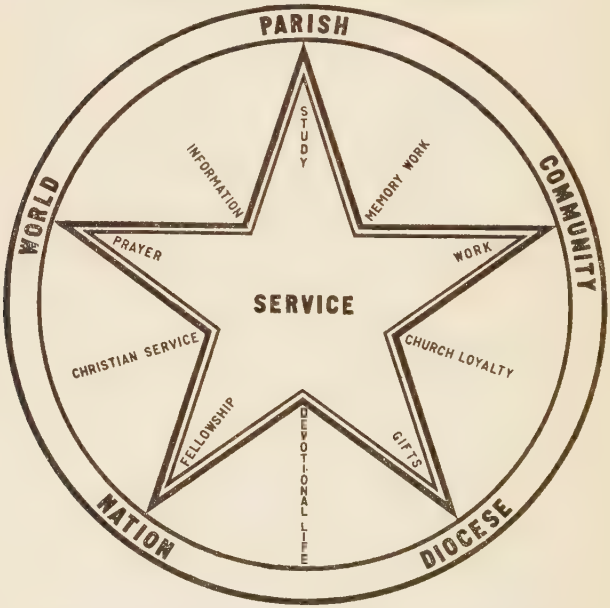
It is my great hope that this book may be an aid to rectors, teachers, and leaders in training children to serve the Lord Christ, who taught us the true meaning of service. In this hope these pages have been prepared, and with a prayer for its consummation they are now sent into the Church.

FRANCES H. WITHERS.

New York, October 1919.

CHART 2

THE WAYS OF THE CHURCH SCHOOL



"AND LO! THE STAR---WENT BEFORE THEM"

CHAPTER I

The Aim of a School of Christian Nurture

The great movement of the Church School is tending to make the idea of "service to men in Christ's name" the central and regulative feature, for the greatest aim of all religious education is the possession of Christ's spirit, the spirit of universal love going out to serve others. A child should not only be taught the meaning of his Baptism, but he should, through teaching, realize that the sign of the Cross upon his forehead is the token that he is a soldier and servant in Christ's great missionary army with an obligation to help in the making of Christ's kingdom on earth. In order to attain the aim for which we are striving, the lessons of Sunday should be such that they develop a spirit which must, perforce, have its outlet in service.

It is not the purpose of this book to treat of the material to be used in the Sunday session of the Church School. But attention is called to the fact that the principles embodied in the Christian Nurture Series of Lessons underlie the whole structure of the system of teaching and training presented in these pages. In the Christian Nurture Series of lessons the

child is the centre. As the name indicates, the method of teaching *nurtures* the child. Through his infancy, childhood, boyhood, and adolescence, it provides spiritual food that is suited to the especial period of his growth. It is nurture instead of teaching. It recognizes that training in religion must include moulding the child's character, teaching him the Bible in relation to his daily life, leading him in the ways of the Church, fostering his spiritual life, and training him in Christian Service.

The plan outlined in this little book aims to show how the Church school may be organized on Christian Nurture principles. It takes into consideration the nature of the child and provides means whereby he may be led step by step to take his part in helping to establish God's Kingdom upon earth. There is no doubt that the plan is helped by the use of the Christian Nurture Series of lessons. Nurture demands activity. The Nurture lessons demand activity through service. Therefore the use of the Christian Nurture lessons is strongly advocated, but the plan can also be adopted in parishes where other courses are used.

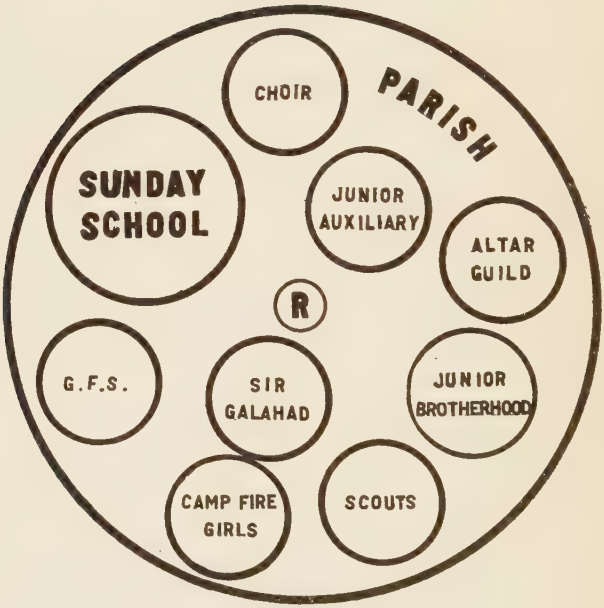
Realizing as we do that teaching and service must go hand in hand, we may well say that the ultimate aim of a Christian Nurture School is

To know Christ,
To make Christ known;

to know Him through the teaching of the Sunday session by means of the fivefold plan of training in Information, Memory Work, Church Loyalty, Devotional Life, and Christian Service; and to know Him

further and to make Him known through service in the week-day session by means of the fivefold plan of Prayer, Study, Work, Gifts, and Fellowship. The unified plan of teaching and service is now known as the "Church School Service League". The name was chosen to indicate the unity of the League with the Sunday session of the school. The League is virtually the school in week-day session, emphasizing service in place of teaching.

CHART 3



PARISH ACTIVITIES WITHOUT CO-ORDINATION

CHAPTER II

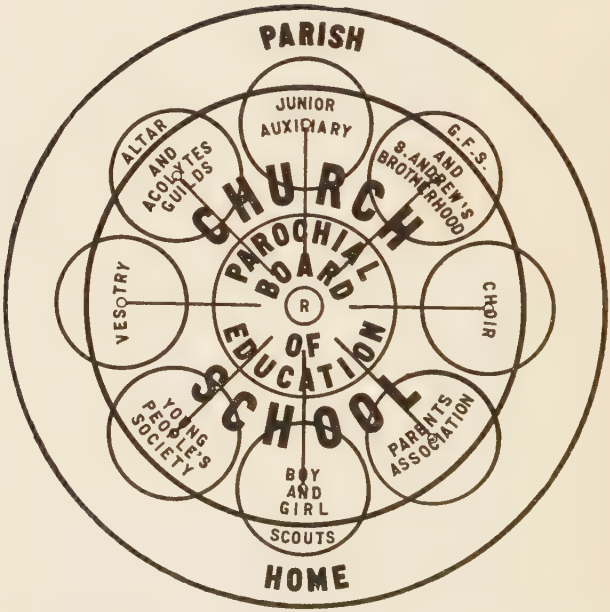
Competition in the Parish

It is not too much to say that the activities of the young people in the average parish have been unorganized and unrelated. While the Church School has been the largest organization, it has not been successful in putting its impress upon the activities of the young people. It has not been considered the integral part of the training of the whole of the youth of the parish.

With the best intentions on everyone's part, the various societies of the Church, such as the Junior Auxiliary, the Brotherhood of St. Andrew, the Girls' Friendly Society, the Scouts, etc., having nothing to do with the Church School, have been competing for the interest and service of the young people. Frequently the child has been lost sight of in the effort to promote the society. The point has been reached where any organization may be started in a parish if an enthusiastic leader comes into it with evidence of success in other places. The result is shown in Chart 3—each society revolving in its own orbit, having no connection with the others, the rector trying his best

to keep in touch with all. The parish should not deal with small, selected groups of child life organized separately for this end or that. According to the plan of the Church School Service League, there should be one unified plan of activities, coöperating with all the central agencies of the Church, active in their behalf, but not identified with them by distinct and competing organizations which divide parish training into unrelated groups.

CHART 4



PARISH ACTIVITIES WITH CO-ORDINATION

CHAPTER III

A Parochial Board of Education

Chart 4 shows how the activities of the parish may be unified and brought into line under one head.

The term "Church School", as here used, means not merely the Sunday School in the old accepted sense, but the entire system of organized teaching and training of the children and youth of the parish from birth through adolescence. This is a far larger idea than the old conception of the Sunday School, and one that calls for parochial reorganization. This reorganization may be effected by constructing a Parochial Board of Education under whose control the system of teaching and training becomes unified. Such a Board should be composed of the principal officers of the faculty, the heads of the several organizations which are comprised in the "Church School", a representative of the vestry, a representative from the "Parents' Association", and possibly the leaders of the adult organizations of the parish. The rector is the centre of the parish, its heart, its core; upon him rests the responsibility of the Board. Interest or lack of interest on his part makes itself felt.

His interest produces understanding of the needs of his boys and girls, and discovery of men and women as teachers and leaders. His interest shows parents the value of the training of the Church School. It leads the boys and girls in the missionary enterprise of the parish. Therefore the rector should normally be the chairman of the Board. The superintendent, or, as he is frequently termed, the Director of Religious Education, by virtue of his position, should be its vice-chairman ready to take the helm in the absence of the rector.

The Board should systematize and coördinate the entire plan of teaching and training the youth of the parish, so far as the main features of it are concerned. It should act as a clearing house or council of adjustment wherever conflicts of interest or overlapping of functions appear.

The Parochial Board utilizes the parish organizations as means to express parish life. The various societies will not be regarded as organizations trying to amuse or interest the youth of the parish. Instead, their experience will be utilized by the Board in setting its boys and girls to work for a better world. A Parochial Board of Education or similar council should be formed in every parish, whether the school numbers fifteen or twenty, four or five hundred. The Board may consist of a few people or of many. In both cases it is equally important that the training of the child should be considered from all sides and a *parish plan* be laid down for each year's work, remembering that administration is not an end, but a means to an end.

The fewer organizations there are in a parish, the better and stronger will it be, for in union there is strength. The school's week-day activities may be conducted under the name of the *Church School Service League.* This may cover all existing organizations that are already in the parish or include the functions of such organizations as the Parochial Board may find needful for the training of the children, without their definite organization. The aim of the Church School Service League in both cases is to give every child and young person in the parish each year a chance to bear witness in the fields of Christian Service; the Parish, Community, Diocese, Nation, and World.

The Parochial Board may wisely appoint one person as Supervisor of the Service League, whose duty it should be to keep in touch with the Diocesan Committee of the Church School Service League, to be responsible for the work of the League in the parish, and to have a general oversight of it through the year.

It can readily be seen that where there are existing organizations in a parish, such as the Brotherhood of St. Andrew, the Girls' Friendly, Boy Scouts, and Girl Scouts, no one person could possibly hold the position of Leader, Director, Associate, Scout Captain. This is not contemplated. The supervisor is not to be a leader of the units of the League, but, in pursuance of his or her duty as stated above, should keep in touch with the leaders of all organizations and know what they are doing. She should call them together *before* the beginning of each block, in order that the work planned for them by the Parochial

Board may be carried out to the best advantage. She should also keep a calendar of all parish events that there may be no overlapping of meetings.

The following is a suggestion as to how a Parochial Board of Education may be formed and introduced into a parish.

First Meeting:

(Rector with officers of the Church School and heads of organizations and vestryman.)

Points to be discussed:

1. The aim of the Church School (pp. 1-2).
2. Course of study that will best carry out the aim of the School (p. 1).
3. Grading of School (p. 9).
4. Thorough study of parochial conditions as related to the youth of the parish (p. 17).
5. How the adult organizations can contribute their share in helping to train the children of the parish (p. 17).
6. What organizations for young people can best contribute to the training of the boys and girls of the parish (pp. 26-28)?
7. Is it advisable that the Church School be the only organization, working in the week-day as the Service League (p. 26)?
8. Should the parish assume the financial responsibility of the new plan of the Church School and its activities (pp. 75-76)?

Second Meeting:

(Personnel as in the first meeting, with the addition of teachers and leaders of all organizations.)

Points to be discussed:

1. What is needed for all-round training for every child and young person in the parish.

2. Organize the school for service under the plan of the Church School Service League (p. 11).
3. Plan for week-day sessions of school, collectively or in groups (p. 11).
4. Outline year's activities in "Blocks" (p. 22).
5. Select leaders, asking that parish shall give of its best for its work among the children.
6. Form committees, appoint supervisor of Service League (p. 11).

Third Meeting—Parents:

(Add to personnel of second meeting the new leaders and the parents of the pupils in the school.)

Points:

1. Explain the new plans of the school, methods, etc.
2. Show the parents what the parish is asking from them—intelligent interest, coöperation, assistance, that they give the same importance to the Church School as they do to the day school.
3. Explain the "Block System" and groups for the week-day session.
4. Convince the parents of the necessity of giving their children the time for the service work of the School.
5. Form a "Parents' Association".

Fourth Meeting—Pupils:

(Rector, Teachers, Leaders, and Pupils.)

The whole plan outlined, so that the pupils may understand the aim of the school, and the responsibility resting upon them by virtue of their Baptism.

It is advisable that the Parochial Board of Education should meet at least three or four times a year to transact its business. The first meeting of the year

should take place before the opening of the school in order that the work for the year may be carefully planned. The faculty of the Church School (this includes the Director of Religious Education or superintendent, officers, supervisors, and teachers of the Sunday session, and the supervisors and leaders of the week-day activities) should have frequent meetings, at least once a month, for in the "faculty spirit" lies the strength of the school. If this is developed and strengthened, the well-being of the school does not rest upon one person, but upon the many, and the work will be carried on from year to year in orderly progression without the constant changing that is fatal to so many schools.

The faculty meetings should be business-like, yet informal—the spirit of coöperation the dominant note. The rector or Director of Religious Education (the superintendent) should preside. The order of meeting might be as follows:

Prayer.
Roll Call.
Minutes of previous meeting.
Reports of
- Secretary,
- Treasurer,
- Director of Religious Education or Superintendent,
- Supervisors of Departments,
- Supervisors of the Service League,
- Leaders of Organizations,
- Committees.

Unfinished Business.

New Business.
Adjournment.
Prayer.
Refreshments and Fellowship.

The above order of a faculty meeting applies to a school of any size. It is just as important that a faculty of five shall meet together frequently as it is for a faculty of forty-five; each of the five needs to know what the other four are doing, so that together they may work out the parish plan for educating its children.

If so desired, the teachers and leaders might be asked to make the following pledge, or a similar one:

[Name of the Parish School.]

Before God and my own conscience I will try to keep the promises which I make herewith:

1. To be regular in attendance and ahead of time.
2. To be faithful in preparing my lessons for Sunday or work for the Service League.
3. To attend the Teacher Training Class and all Faculty Meetings.
4. To do systematic visiting in the homes of my pupils.
5. To keep in touch with the Sunday lessons or the work my pupils do through the Service League.
6. To be responsible for my pupils' attendance at Church.
7. To participate in the monthly corporate Communion of the School.

8. To use the following prayer frequently:
   Dear Heavenly Father, who hast called me through Thy Son, Jesus Christ, to teach Thy love and goodness to Thy children; Grant that I may be more effective in Thy service by leading them unto Thee; give me wisdom and strength to obey my calling as a teacher; help me that I may consecrate myself more fully to this service; fill me more and more with Thy Holy Spirit that I may be a living witness unto Thee; and, finally, I humbly beseech Thee, use me that I may be a true disciple of Thy blessed Son, Jesus Christ, our Lord. Amen.
   (Signed) .....

CHAPTER IV

Parish Coöperation

In order to lay down a satisfactory parish plan of training, there must first be a thorough study of parish conditions, not alone of the various organizations dealing with young people, but of those concerned with adults. We now realize that the adult organizations should have their share in training the young life of the parish. It is often only necessary that the way be pointed out in order to receive the heartiest kind of coöperation from the organizations.

Their assistance may be given in two ways: first, by giving the school definite help; second, by asking the school for help in the work of their particular organization. For instance, the Woman's Auxiliary or woman's guild might provide from its members both teachers and leaders, might help in the missionary box, in the Mission Study classes. When plays are given they can assist in making costumes. They can help in school exhibits and festivals. In turn the Auxiliary or Guild may ask the school to help in their missionary teas, at their parish suppers, to knit dish cloths, hem dish towels, and to amuse babies and

little children at mothers' meetings. Many are the ways of helping one another when once the barriers are down.

The altar guild may help the school by teaching the older boys and girls the names and uses of the sacred vessels and linens. When the children of Course 5 make their pilgrimage to the sanctuary a member of the guild might be present to show the linen and vessels and to explain their uses. The guild may ask the help of the school in providing flowers for the altar and in having the boys distribute the flowers each Sunday after service. It may call upon the younger girls to hem dust cloths, mend cassocks, and the older girls to mend cottas and surplices and to do simple embroideries. It can ask the boys to clean the brasses. Together with the members of the guild, the boys and girls can assist in putting up the Christmas decorations. This training and familiarity with the duties of the altar guild would lead some of the girls to become members of the guild and some of the boys to become acolytes or servers. The training should be a very definite part in the education of all boys and girls, even though they may not all enter the altar or acolytes' guilds.

The Church Periodical Club can give its assistance in seeing that classes or groups are provided with a Church paper. It can ask for help in collecting and distributing magazines and papers, in sorting and sending postcards to missions and hospitals. In many other ways the school can help.

The choir, too, is going to take its part in the larger work of parish responsibility. Perhaps, in

order to release the boys for their work in the Service League, there will not be so much time spent in rehearsing special music. Perhaps, owing to the New Hymnal, congregational singing will take the place of the more elaborate music which has demanded so much training. That the choirmaster can very materially help the school by working with its boys and girls, goes without saying.

The vestry, too, can take its part in the parish plan of training by providing teachers for the Sunday session and leaders for the week-day work among boys, and, best of all, in helping the school to have its rightful place in the parish.

As it is the aim of the Church School Service League that every child and young person shall each year be given the chance to work in all the five fields of service, it might be well to have representatives of all the organizations study together how to carry out this aim. With the five-field chart before them, each representative could write upon it when and how his or her organization proposes to accomplish this aim. After this has been done, the chart should be studied by the Parochial Board of Education and then the parish plan be made.

An ideal way would be to have the adults of the parish working in the various blocks at the same time as the young people. The advantage of this would be that through the common interest in the parish would come the common interest in the home and thus the work of the Church would be strengthened.

CHART 5

THE FIVE FIELDS OF SERVICE

CHAPTER V

The Five Fields of Service

Chart 5, issued in connection with the Christian Nurture Series, presents the division of the five fields of service leading through the open gates from the parish to the world. It tends to make prominent the idea that we owe a gift of service to each and may not stop until we have covered the whole. In this way it brings to the eye an educational ideal and should help to provide a proper distribution of service. A similar chart should hang in every parish schoolroom, for its value cannot be questioned. The method for using it to the best advantage is to make it the aim of the school that every class and every society shall give to each field in the course of the year and that whenever a gift is made, either in service, work, or money, a record of it is inscribed or pinned upon the chart. The chart then becomes the visible summary of the year's missionary activity of the school.

It is interesting to note that the value of the chart is recognized by organizations other than those working in the Church School. The chart has been made

the basis of the work of the Woman's Auxiliary and the Woman's Church Service League. More than any other concrete thing it is drawing organization together through making the "five fields" the common ground on which the different organizations meet.

CHAPTER VI

The Block System

If the greatest aim of all religious education is to acquire Christ's spirit, the spirit of universal love giving itself in service to others, then we should aim to develop the spirit of world-wide service in every boy and girl.

Most of the Church's training in service has hitherto concerned children between the ages of eight and fourteen, forgetting the first impressionable formative years, and dropping activities when the child reaches the period of middle adolescence—just the time when he should be called upon for greater effort. This is unfortunate. *Every* child in the parish should have continuous training for a life of social relationship toward which each period of life should contribute its share. This is realized in our new conception of the Church School. The training results in service to others. In order that it shall be of the greatest benefit a proper balance should be maintained in the varieties of service provided for and asked from the children. The Christian Nurture Series has recognized this, and the children

THE BLOCK SYSTEM

Chart 6

YOUNG PEOPLE'S WORK IN THE PARISH					
	BLOCK 1	BLOCK 2	BLOCK 3	BLOCK 4	BLOCK 5
DURATION	About 11 weeks	About 6 weeks	About 6 weeks	About 7 weeks	About 10 weeks
SEASON	Opening of School to Thanksgiving	Thanksgiving to Epiphany	Epiphany to Quinquagesima	Quinquagesima to Easter	Easter to close of school
SERVICE	NATION or WORLD	COMMUNITY	NATION or WORLD	PARISH	DIOCESE
MEDIUM * A	All societies uniting in work for Missionary Box	Each society working separately for the Community	All societies uniting in graded mission study	Each society working separately for Parish. Joining in Lenten Mite Box Offering. Lenten Services.	Each society working separately for the Diocese.
MEDIUM ** B	THE CHURCH SCHOOL SERVICE LEAGUE				

* A—A Parish with organizations for young people.
** B—A Parish with the Church School as the only organization for young people.

are taught to accept certain responsibilities in the five fields of Christian Service—the Parish and Home, the Community, Diocese, Nation, and World.

In the plan of the Church School Service League we are providing activities for every child and young person of the parish, in all the fields of Christian Service. We wish them to realize that every form of service which expresses the mission of Christ is truly missionary. This broader conception of missions will lead to a truer understanding and loyalty to the Church and her mission. It is but right that every child shall be made a part of the corporate life of the parish and be given the opportunity of working in the parish for each of the five fields of service. In order to make this possible, the following plan of dividing different kinds of work in different blocks of the working year is suggested. These blocks seem to fall most naturally into the divisions suggested on the chart; but the exact limit of any block should be planned at the beginning of the year by the Parochial Board of Education to suit local conditions.

The first block is the natural one to work on Christmas boxes for mission schools, finishing them in time to be received at Christmas.

The Community block, beginning at Thanksgiving, when the school provides dinners or good cheer for its neighbors, and continuing through the blessed season when everyone is getting ready for Christmas, seems the time when our boys and girls would, of course, wish to share with their neighbor the blessings God has given them.

The Epiphany block is putting the missionary

study where the Church places the missionary emphasis. This is a preparation for the giving of Lent.

The Lenten block is devoted to the parish and its work. It stresses the devotional side of the life of the child through attendance at the Lenten services. Emphasis is laid upon the fact of earning money by self-denial or saving for the Lenten mite box. This is also working for the parish apportionment.

The block after Easter is a time when the work may well be given for the diocese or district. The probability of fine weather will enable the boys and girls to make expeditions to mission stations or diocesan institutions away from the home parish.

Parishes as a rule exhibit one of the following conditions; either

A. The parish contains organizations such as the Junior Auxiliary, Brotherhood of St. Andrew, Girls' Friendly Society, Scouts, etc., that are not at present considered as part of the Church School; or

B. The parish has a Junior Auxiliary as the only society; or has the Church School as the only organization for the young people.

We will consider both of these conditions in the following chapters and endeavor to see how they may be utilized to carry out our aim.

CHAPTER VII

Coördination

The Junior Auxiliary has voluntarily surrendered its identity as a separate organization. Its expectation is that both the parochial and diocesan Auxiliaries shall be the nuclei of the Church School Service League which is a part of the Church School and under the Church School authorities. It was far from the intention of the Auxiliary that it ceased to exist as an organization in order that its members should become members of another organization which is not a part of the Church School. It would be a distinct loss to the future Church if the definite training in loyalty to the Church and her mission that was the object of the Junior Auxiliary should not be made the foundation of the Church girl's life.

The Church is responsible for a thorough Churchly training for the girlhood which belongs to her. Such training must of course be as clearly based upon activity and service as it is upon study and worship. The Church School Service League endeavors to furnish the programme for such a comprehensive training. Existing societies must take

such part in it as their aims and ideals will permit. There must be some plan by which positive and definite service for the Church in close coöperation with the Sunday instruction may be brought into the life of every Church girl. If no existing organization in the parish can take up such a definite programme for the Church girlhood as members of the Church, then, within the parish let the League be considered as an organization with such aims—and let the training go forward. The C. S. S. S. is not limited to a girls' programme, but it must include it.

The Church's programme for her girlhood is of the first importance, and should not be regarded as an invasion into the interests of any existing organization.

CONDITION A

Each organization coming into the Church School Service League has much to give and much to receive. To prevent overlapping of functions, each may be called upon to sacrifice something for the good of the whole, for no longer can organizations do their best work independently of one another; there has to be a united front. Therefore the parish must ask itself, "Are we putting the good of the child first, or the good of the organization?" "Is the individual to be a Friendly Girl or a Girl or Boy Scout first, and a member of the Church second, or a member of the Church first and a Friendly Girl or Scout second?" "Are these organizations in the parish to be conducted for outside boys and girls or for Church boys and girls?"

Can it not be managed that, while conforming to

all the rules of the national organization, the work may be planned so that the boys and girls consider that their duty to the parish comes first and to the organization second? Boys and girls who are members of other communions are made welcome in the organization and given a share in all its benefits, but they should understand that there are certain definite duties that the parish boys and girls owe the Church, and that these must be fulfilled at their own appointed time. There is no reason, if the boys and girls of other communions so desire it, why they should not join in all the work of the Service League. If this is understood there will be no question as to the work in the various blocks.

There is no occasion for any organization to lose its identity. It may come into the League and set its boys and girls to work in the appointed blocks while carrying out its own particular rules. For instance, the Girls' Friendly will join in working for the League Missionary Box, will help in the community work for Thanksgiving and Christmas, in parties for the children, join in the mission study classes, help in the altar guild, sing in the choir, teach in the Church School, help in maintaining the Girls' Friendly Society Diocesan Lodge, contribute to diocesan missions, to the Lenten offering for missions. This would all be done as members of the Girls' Friendly, and yet would be a part of the parish plan of the Service League.

The training of the Scouts, both Boy and Girl, is most valuable in the discipline needed by our young people. As stated before, Scout troops present the

problem of the National Organization, taking in boys and girls of all denominations. But it can be made clear that the troops are formed for the parish boys and girls, though others are most welcome. The point to be made is that "Scouting" is a movement, not an organization. Therefore, while the Scout idea should be encouraged the Scout organization should be subdivided. Likewise the loyalty of the troop should be to the Church, not primarily to any headquarters of the Scout movement. Such headquarters do exist—to furnish ideas to train leaders and to coordinate various troops in the community but not to administer the affairs of the local troop. The service required in each block may be made a part of the afternoon or evening meeting, time being allowed for drill, signalling, and other Scout activities. Boys and girls in the Scouts need to be trained to bear witness in the five fields, quite as much as other Church boys and girls.

It is preferable to have a parish troop, for then the parish can control the time of its boys and girls.

In many towns there are already community troops, where it would not seem advisable to start one in the parish. But it is most important that the duties of the community troop shall not conflict with the duties the Scout owes in his parish. Where there is such a troop the rector might get in touch with the scoutmaster, and in consultation with him and other rectors and ministers formulate a plan for the benefit of all the Scouts.

A suggestion is that all the churches would have a certain day of the week for "service" when all Scouts

would be free and encouraged to attend the meetings in their own churches. For these meetings they would receive credit in their troop. In this way Church duties and Scout duties will not conflict.

The Junior Brotherhood of St. Andrew would follow its own rule of prayer and service, yet it, too, could fit in with the parish plan.

Chart 6 shows the two parochial conditions referred to on page 26. We will first consider Condition A, which supposes a parish where certain societies already exist—Girls' Friendly Society, Brotherhood of St. Andrew, Scouts, Young People's Society, etc. Here it is purposed in the plan of the Church School Service League that they shall follow their own lines in Blocks 2, 4, and 5, the suggestion being made that each society shall do some work in these blocks for the parish, community, and diocese, while following the rules of their own particular society.

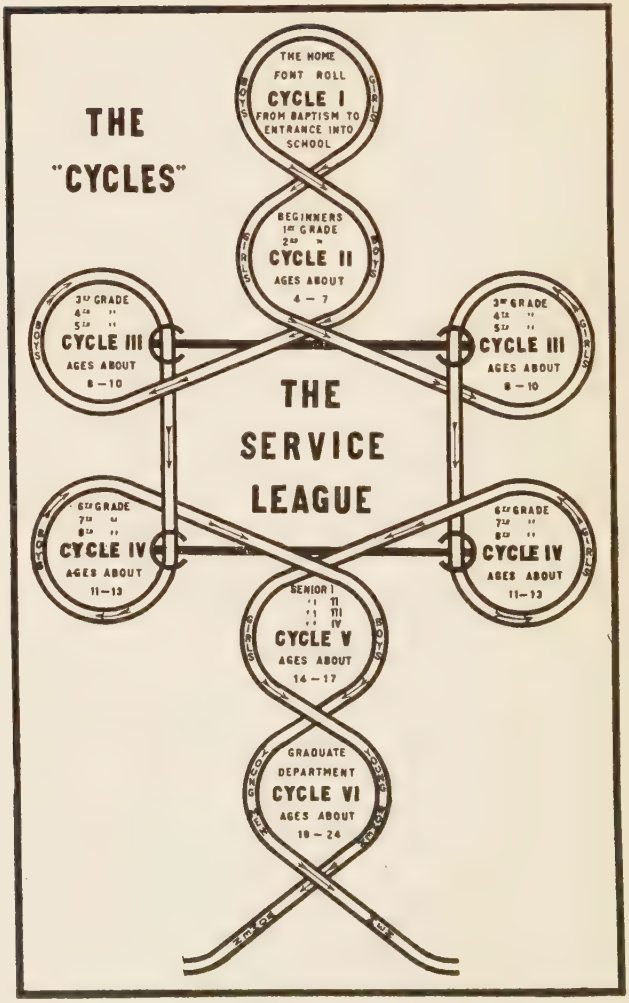
It is all important that in Block 1 all of the societies shall unite in working for the missionary box designated by the Department of Religious Education (page 69). Every child and young person of the parish should join in this effort. They should realize that as members of Christ's great missionary society, the Church, they have a responsibility towards maintaining her work. They should feel that the help of every one is needed in order that the Mission of the Church may be carried on. The amount of work for the box that is to be done by each of the societies is apportioned by a committee appointed by the Parochial Board of Education.

Another important point to be made is that in Block 3 all societies shall unite in week-day missionary study (page 71). The corporate work of these two blocks, 1 and 3, tends to strengthen the parish by bringing together all the societies, praying, working, and giving for the same object at the same time.

CONDITION B

Condition B supposes a parish where the Junior Auxiliary has been the only existing society or where the Church School is the only organization for young people. In this case, it is advised that the school meet on week-days, doing the work suggested in the different blocks. The work is to be planned by the Parochial Board of Education, looking to the adult parochial organizations for help in the work of the parish. The following chapter will show in detail how the school would work under these conditions.

CHART 7


THE
"CYCLES"
THE HOME
FONT ROLL
CYCLE I
FROM BAPTISM TO ENTRANCE INTO SCHOOL
BEGINNERS
1st GRADE
2nd "
CYCLE II
AGES ABOUT
4 – 7
3rd GRADE
4th "
5th "
CYCLE III
AGES ABOUT
8 – 10
3rd GRADE
4th "
5th "
CYCLE III
AGES ABOUT
8 – 10
THE
SERVICE
LEAGUE
6th GRADE
7th "
8th "
CYCLE IV
AGES ABOUT
11 – 13
6th GRADE
7th "
8th "
CYCLE IV
AGES ABOUT
11 – 13
SENIOR I
" II
" III
" IV
CYCLE V
AGES ABOUT
14 – 17
GRADUATE
DEPARTMENT
CYCLE VI
AGES ABOUT
18 – 24

CHAPTER VIII

The School in Action

Chart 7 explains the grouping of the young life of the parish under the Church School Service League. It presupposes that the Church School is graded according to the day school grades and not according to age. While the grouping applies equally to the schools where there are existing organizations, discussed in the previous pages, in this chapter we are to have in mind what we called "CONDITION B", parishes where the Junior Auxiliary was the only society for young people or where the Church School is the only organization, organized for missionary and social activities in a week-day session under the Church School Service League. In the following pages, these conditions will be taken for granted. The grouping has been successfully used in a school of seventy pupils and in a school of two hundred and over. The school is divided into groups of grades that are here called "Cycles", meaning a period of time in which events happen in a certain order which constantly repeats itself. In large schools there may be many groups in each cycle, in small schools but one. The work for each cycle is planned on a basis

that will require three years to accomplish. A child begins to work in a cycle containing his school grade, remains there until he is promoted from the corresponding grade in the Sunday session, when he passes out of his present cycle into the one next higher. It is suggested that in every parish a name be selected for each cycle as a chapter name of the Service League. If the number of children in each cycle is too great for one leader, it may be divided into groups.

The question may be asked, "Why should the school meet in cycles and not in the same classes as on Sunday?"

For this we give three reasons:

First, that in the cycle plan a spirit of fellowship is developed through the yearly changing of the personnel of each cycle that comes from the grade promotions. This change brings the boys and girls into contact with other boys and girls, whom they would not meet in this same way if the school kept to the individualism of the small class that is a necessity for the Sunday teaching.

Second, that the larger group brings with it the inspiration of numbers and brings the boys and girls together in a wholesome way for work and play.

Third, that it is seldom that a parish can provide as many leaders for week-day activities as it can teachers for the Sunday session. Through the above grouping it would only be necessary to have a third of the number needed on Sunday.

A point to be made is that the week-day leader and Sunday teacher must each know what the other

is doing and teaching, so that the Sunday lesson and the week-day work may each help the other.

Cycle I, then, corresponds to what is known in the Church School as the Little Helpers' Department of the Church School; Cycle II to the Kindergarten and Primary Department; Cycles III and IV to the Junior Department; Cycle V to the Senior or High School Department; and Cycle VI to the group of graduates. These "cycles" as given are suggested as being the standard. The grouping could be modified, where necessity compelled, but the less modification the better for the sake of the unified action of the Church at large. In all cases let the groups be formed not by age, but by the grades in the Church School. Do not form groups that split grades; combine as many grades as necessary, but do not separate if they are not separated in school. Where schools are small and there is but one efficient leader to be obtained, let there be three cycles, determined by departments, Primary, Junior, Senior, meeting at different hours under the one leader.

If the public school releases the boys and girls *twice* a week to go to their own churches for religious instruction during the school hours, one of these hours would be devoted to further teaching of the Sunday lesson and one to service. Or if it releases them for one day and they come voluntarily another day, this same plan could be carried out. But if there is no co-operation with the day school, the hour given by the boys and girls to the Church should be one of activity and not study, except in the case of Block 3, for they should have the relaxation of expressional activity.

Even though the Christian Service suggested in the Christian Nurture lesson is carried out, as it should be, the boys and girls need the further and fuller work that can be accomplished in the week-day.

If it is not practicable for the entire school to meet on one particular week-day or at the same hour on this week-day, good results may be obtained by having the groups meet on different days, or at different hours. In this case, so far as possible, the school should be grouped as suggested on the chart.

The week-day session of the Church School is intended for the small school of twenty-five as much as for the large school of five hundred. It is just as important that the twenty-five shall be trained to a life of social relationship as that the five hundred shall receive the training. In the small school there would be fewer groups—possibly only two, but the work should be planned just as carefully for two groups as for the many.

In extending the Church School into a week-day, a fact to be taken into consideration is that boys and girls are frequently overcrowded at school or overworked as to time. How often have we heard the plea of the parents when they are urged to send their children to the week-day session, that they are overworked in school, or their afternoons are taken up with music, dancing, French, or gymnastics—anything to develop the secular side of their education. Or again, that they cannot be out so late in the afternoon, or there is no necessity for week-day work as the children should receive all their religious instruction on Sunday!

We must meet these objections by proving to the parents the worth of the school and that training in religion is the most vital part of the child's education. We must show them that the service asked of the child in the week-day is fitting him to take his part in helping to establish a true democracy, which is a Christian democracy. Let us ask that the religious side of the child's education shall be planned for as carefully as the secular side. In many cases, just as soon as the parents understand the true value of this training they are more than willing, they are eager to coöperate.

As a rule, except as stated previously, boys and girls should not be expected to attend more than one session a week. The session should be just *one* hour long, beginning and ending promptly at the scheduled time. If the leader has prepared the work properly, the hour will be well spent without a lost minute, the children will leave with the sense of something completed, and there will be no difficulty about the children returning the next week.

The work for the five blocks should be mapped out at the beginning of the year by the supervisor of the Service League, appointed by the Parochial Board of Education, in consultation with the leaders of all the cycles. Before the beginning of each block everything should be planned in detail and prepared, so that the leaders will know exactly what they have to do at each meeting.

The leader of the week-day session, as well as the teacher of the Sunday session, must realize that he is not a teacher alone in the secular sense, but in the

sense that our Lord was a teacher. One of the greatest privileges offered to a man or a woman is the chance to be a teacher or leader of God's children. He is here given the opportunity of interpreting Christ to the children under his care and surely this is a most sacred privilege.

The leaders, so far as possible, should be chosen from the teachers of the Sunday session. Often, however, these are not available and it is possible to get some men and women who are interested in the school, but who are not able to attend on Sundays. The rector should search out these people—he is the one to know where to find them. In small parishes it is sometimes a busy mother who gives an afternoon of her time to work with the children of the Church. In a far-off mission station it was the missionary's wife who gathered the children every week in the rectory living room. There was not money to buy materials or equipment, but everyone contributed something, and thus they were enabled to send a Christmas box to other children who had less than they. When Lent brought the mite boxes, their energies were turned toward earning money to fill the boxes. Surely no work could have more value in the eye of the Master than that of this little group, where every child gave of his best.

In parishes where there are two or more leaders, they should come together with the supervisor, half an hour before the session begins, for a few minutes of prayer and consultation. This should be an unfailing custom, for if it is true that the children need the help that only comes through prayer, how

much truer it is that this help is needed by those who lead the children in their work for Christ! The leader must enter her work with a sense of consecration if she is to nurture the Christ spirit in the lives and service of the children.

Everything should be in readiness before the first child arrives. Then the leader is free to give her undivided attention to the children, and through making a good beginning a good meeting will be insured.

We will now take the cycles in detail, bearing in mind that what is here planned offers only suggestions, to be modified or amplified as each parish sees fit. Each parish must work out its own problem.

Cycle I

It will be seen that Cycle I deals with the life in the home—the most important time in the life of the child.

The Little Helpers are here combined with the Font Roll, making the "Little Helpers Department of the Church School". In doing this, nothing is lost from either, but in the combination much is gained. The *general* principles of both are the same; the *particular* principles for which each stands are necessary in order that the little child may have his rightful place in the parish through his connection with the Church School. The Little Helpers, based on the principle that from the day of his baptism the child has his place in the Missionary Society, the Church, with a responsibility toward helping in her missionary work, needs the definite connection with the Church School. The Font Roll, based on the principles that every child has his place

in the Church School of the parish and that it should begin its work on his behalf at his birth and not wait until he enters school at four or five years, is incomplete without the definite training in prayer and giving that is the part of the Little Helpers.

When the Church accepts the child as "a member of Christ" she also assumes the responsibility for his early training. She owes to him that he shall be taught to live in such a way as shall make him, in truth, able to share in the privileges conferred on him in Baptism. Home is a place where, of necessity, the child learns his first lessons; and the family, in the home, is God's plan for the gradual nurture of the relationship between God and man. The Church School is the educational organization of the parish, and therefore one of its main responsibilities is the development of the spiritual life of the home. This is largely fostered through the agency of the Little Helpers Department, which is the connecting link between the home and the Church School. It can readily be seen that if we aim to help the home to become a place where religion grows through practice, then the home must necessarily be the field for the work of the leaders of the Little Helpers Department.

When the child enters the Church School he automatically ceases to be a Little Helper and becomes a member of the youngest group of missionary workers in the school, no matter what his age. When he comes into the school proper, he should join in the school activities, which now form an important part in his development. He continues his financial re-

sponsibility toward the Church through his Sunday offering and Lenten mite box.

It should be the aim of the school to have on the roll of the Little Helpers Department all the children of the parish from their baptism to their entrance into the Church School.

This cycle will be a matter to which the best thought and wisest planning available in the parish may well be devoted. It goes without saying that a work so important in the life of the Church as the upbuilding of home religion should be handled and developed by women of unusual ability. The parish leader of the Little Helpers Department should have tact, judgment, insight, breadth of view, sympathy, and, if possible, an educational outlook. It is also desirable that she have a sense of humor, that she may be a welcome visitor. The following would be among her many duties:

1. To get from the rector, parish visitor, and superintendent a list of all babies and little children not yet old enough to attend the Church School. If this list is very large, let her secure an assistant to work under her.
2. To visit the homes of these children and explain to the parents the object of the Department.
3. To ask that these children may become members of the Department. (After the Department has been established.)
4. To visit homes where there are babies and little children.
5. When the birth of a baby is reported, to visit the mother as soon as feasible. This gives an opportunity, in case such suggestion is necessary, to offer assistance in arranging for the baby's baptism.
6. To send a greeting of flowers or a card from the School to the mother.

7. To endeavor to have every child in the parish baptized.

8. To assist in fostering the religious life of the home, which includes deepening the interest in the missionary work of the Church.

9. To see that every child has a membership card, a mite box, and a prayer card.

10. To ask that each Sunday the child place an offering in his mite box, repeating or having repeated for him the Little Helpers prayer.

11. To see that the Little Helpers roll is kept up to date and hung in a conspicuous place in the Beginners or Primary Department of the Church School.

12. To keep an accurate record of baptism of members and send remembrance cards on these days in order to emphasize the baptismal anniversary as a spiritual birthday.

13. To send notices of Church School Festivals or special occasions at which little ones are desired to be present.

14. To see that children bring their mite boxes on the occasion when the Church School makes its Easter offering.

15. To see that each member, so soon as he is old enough, enters the Beginners Department of the Church School.

NOTE.—When the little child begins to attend the Church School he ceases to be a Little Helper and becomes a member of the youngest group of missionary workers in the school, no matter what his age. He now continues his financial responsibility toward the Church through the usual Church offering and Lenten mite box. In the Christian Nurture Series, the prayer of the Little Helpers is used in the Beginners and Primary Departments so that this prayer, begun when the child was a baby, continues in his school life.

The work in the home may, in some instances, be the means of gathering parents into the Church. Through its influences they feel a deeper sense of responsibility concerning the spiritual life of their

child. Through this same influence they are brought into touch with the Church School, and through the school into the Church.

If the leader of the Little Helpers Department has done her work well, every child as he enters the day school kindergarten enters also the kindergarten of the Church School and joins in the week-day activities.

Cycle II

Cycle II is composed of the children of the Beginners and first and second grades of the Primary Department, their ages about four to seven years. At this age the children are unconscious of sex, therefore they work together most harmoniously, the same type of work being interesting both to boys and girls.

Even for this early age, we must be sure that there is a definite need for the service that we ask from the children. They can readily understand the needs of others if they are presented to them in terms within their comprehension. It is not in order to be amused that we ask them to come to the Church School for their week-day work. We wish them to learn that there is a place for them in the parish that no one else can fill, and that there is real need for the service they can give. Play must have its part, and a most important part, in the programme, but it must not be considered the end in view but as a means to attain this end.

We must remember that the attention of these little ones cannot long be sustained, therefore the programme must be varied. The following division

of time is suggested, arranging its order to meet local needs:

15	Minutes—	Service with story
25	"	work
15	"	play
5	"	business
60	"	

The suggestions for work in the five fields for children of this cycle are exceedingly simple, but they can be elaborated by the leader.

If possible the children might even now be organized on the simplest lines, perhaps with a president and a secretary chosen from the second grade children. Their duties would be to assist in the service and business session, to help put away materials, etc. It is not too soon to begin to train them to take part in conducting meetings.

The leader for this cycle should have a love for little children, understanding their nature and needs; a kindergartner is ideal. She should be a missionary at heart, be possessed of a large imagination, inventiveness, and the spirit of play. She should be familiar with the Sunday lessons of the children in her cycle so that her teachings and the Sunday teachings may follow the same general lines.

SUGGESTIONS FOR PRAYER, STUDY, WORK, GIFTS, AND FELLOWSHIP

CYCLE II

BEGINNERS, 1ST AND 2ND GRADES
AGES ABOUT 4 TO 7 YEARS

PARISH

BOYS AND GIRLS

Flowers to new babies
Singing to shut-ins
Helping to weed Church flower beds
Bringing names for Font Roll
Knitting dishcloths
Sharpening school lead pencils (with pencil sharpener)
Sorting crayolas that are used on Sunday
Preparing and sending pictures and small scrap books to sick companions
Attendance at Lenten Services

COMMUNITY

Thanksgiving baskets
Christmas stockings and dinners
Interest in Fresh Air Fund
Gather flowers to give away
Fill envelopes with beads, thread, and needle for children in hospitals
Bring toys to give away
Christmas cards to children in Homes
Bring back shells and pine cones from summer vacations for other children
Working for children's hospital
Working for City Missions

DIOCESE

Know the Bishop's name; where he lives, why he comes to the parish
Interest in Diocesan Missions
Sending an offering to Bishop or Archdeacon
Offering for Font in Diocesan Mission
Valentines for children in Diocesan Homes
Scrap books for children in Homes
Maintain a "plaything collection" for children in Homes

NATION

DOMESTIC MISSIONS:

Study: Pathways to the mission field by means of
Stories and models

Box Work: Paper Santa Claus
Paper Chains
Calendars on sewing cards
Paper lanterns, flowers, etc.
Sachets (paper mats)
Candy holders
Stars
Aiding boys of Cycle III by sandpapering cope saw models
Patchwork quilts for dolls
Whistle chain made of cord
Christmas tree ornaments (sent as extras)
Efforts for earning money for Lenten mite boxes
Dramatizing missionary stories

WORLD

FOREIGN MISSIONS:

Study: About mission stations by aid of sand table
Sending postcards to children at Akita
Tie together with ribbon extra leaflets and pictures to make booklets
Red Cross Work

Cycle III

Cycle III, as planned on the chart, consists of children of the 3rd, 4th, and 5th grades—ages about 8 to 10. The reason for including children of the third grade in Cycle III, even though they are in the Primary Department, is on account of the marked difference in the point of view of third grade children from that of the beginners and even that of the children of the first and second grades. By reason of this difference, if the third grade children are grouped with the younger, there is danger that the leader in her efforts at fitting the work to the needs of younger children will be unable to meet the demands of the older. If this is so, the work will lose interest for older children and interest once lost will be difficult to regain. There is another advantage, viz.: that through participating in the service work of Cycle III the children are brought into contact with the Junior Department into which they pass the following year. This grouping is the result of several experiments and is advocated where parish conditions permit its use.

Boys and girls of this cycle are possessed of endless energy. They are "doers" in every sense of the word; they are filled with the love of activity; they want to help; they are eager to serve. Because of this we have a great opportunity to lead them to form the habit of giving themselves in service to others. We should so train them that they will realize that there is a very definite service that they owe the Church. All that they need is to have the way pointed out and to be given the opportunity to serve.

In this cycle, boys and girls are beginning to be "sex antagonistic"; therefore it is better to have them *work* separately. They are also beginning to be interested in different types of service, though there are many things that they can and should do together. Though separated in work, they should frequently come together in their opening or closing service, in missionary study, and in play. This is indicated on Chart 7 by the band joining the cycle of boys to the cycle of girls.

In this cycle and in others the danger must be avoided of having the sessions regarded as "manual training". It is not in order to teach the children how to use tools or how to sew that we have this week-day session. It is to train them to put into use, in service for Christ, the knowledge they have gained either at home or in the secular school.

The cycle may be organized with responsibility placed upon officers who should be elected by the children themselves. A good plan to follow is to elect children from the highest grade in the cycle. They should be trained to conduct the meetings, the leader being at hand to give her assistance and guidance. She should be the power behind the throne. A division of the hour's time is here suggested:

10 minutes opening or closing Service
45 minutes Work
5 minutes Business.

The leader should be filled with the missionary spirit, for without this spirit she cannot lead the children to a realization that all service for others done in Christ's name is missionary. She should

be full of fun, for service must be connected in the children's mind with happiness. Too often it is made a task and not a pleasure, resulting in a loss to the Church of the boys and girls we are trying to train. If the leader is not a teacher on Sunday she should meet with the Sunday teachers of the children under her care so that together they may work for the children's good.

If the leader is not familiar with the work suggested in this cycle, she should first select the models of the things that she wishes the children to make, and then work them out in detail before allowing the children to see the finished product. Thus she will avoid the pitfall of trying to show them how to make something of which she does not understand the construction.

CYCLE III

3rd, 4th, and 5th Grades
Ages about 8, 9, and 10 Years

PARISH

Boys and Girls

Study of Parish (See Course 5, Christian Nurture)
Beautify school rooms
Assist in work of Font Roll
Belong to Junior Choir
Church Messenger Service
Gardens for Altar Flowers
Flower Mission
Raise vegetables and flowers for money for Church improvement
Work for increase of Church School
Call up absent children on telephone

Send cards to absent members
Attendance at Lenten Services

Boys	Girls
Seed sticks	Hem dust cloths for Altar Guild
Flower boxes	Give Bible or Prayer Books in parish
Plant stands	Assist in Church Periodical Club
Messenger service	Hem dish towels for Women's Guild
Flower sticks	

COMMUNITY

Boys and Girls

Study about town or city
Gather clothing, toys, and scrap books for hospitals and homes
Thanksgiving dinners
Christmas stockings
Sing to shut-ins
Collect and arrange duplicate stamps for boys in orphanages
Games and puzzles
Paper houses, furniture, dolls, and dolls' dresses
Help to carry out a clean street and yard programme
Interest in Fresh Air Fund
Interest in City Missions

DIOCESE

Study about our Bishop
Scrap books of Diocesan Missions and Institutions
Give money for Diocesan Missions
Collect and sell tin-foil, paper, and rubber for Diocesan Missions
Concrete help suggested under "Nation"

Maintain a "Plaything Collection"
Valentines for children in care of Diocese
Raise popcorn and gather nuts to be sent to homes
Make kimonas, surprise bags, and bedroom slippers for hospitals

NATION

BOYS AND GIRLS

DOMESTIC MISSIONS:
Efforts at earning money for Lenten mite boxes
Special interest in Missions assigned to Province
Red Cross work
Work for Church Periodical Club

Study:
Indian and Alaska Missions
Dramatizing stories

Box Work:
Scrap books
Mounting Christmas cards
School supplies for Mission stations
Framing *good* pictures

BOYS	GIRLS
Cope sawing	Tarlatan stockings button-holed
Toys for gifts	Stocking cats
Paper soldiers	Bean bags crocheted
Whistle chains	Marble bags
Dolls' furniture	Silesia scrap books button-holed
Brass work	Paper dolls
Wood Work:	Aprons (dish towelling)
Candlesticks	Handkerchiefs and comfort kits for soldiers and sailors
Pastry boards	Weaving dolls' rugs
Calendars	Cretonne writing pads
North pole game	Worsted balls
Horselines on spools	Stuffed animals

WORLD

BOYS AND GIRLS

FOREIGN MISSIONS:

Study: Mission Assigned to Province
Map of world, 18 x 12
Put small white candle at Jerusalem. Light another from this and place at Rome, then one in Gaul lighted from Rome, then, in order, England, Jamestown, and local towns from the Missions House to Hawaii, Alaska, Indians, etc.

Work: Armenian Relief
Making things that can go by mail to foreign stations
Offering for Missions
Red Cross Work

CYCLE IV

Cycle IV consists of boys and girls of the 6th, 7th, and 8th grades, ages about 11 to 13. In the previous cycle we have utilized the child's love of activity to train him in the habit of service. In this cycle, while still possessed of the same love of activity, the boys and girls have reached the "hero age", which gives us our opportunity to foster the spirit of service through the example of others—Christ being the Great Example. This is the time when special emphasis should be placed upon the fact that the boys and girls are a part of Christ's great missionary army; that the sign upon their foreheads is a token that they are soldiers and servants of Christ pledged to His service, and to follow His commands.

Where possible it is well to pursue the same plan of programme as that in the previous cycle—that is,

to have the boys work separately from the girls, but letting them come together frequently for their opening service, missionary study, business meetings, and social times. Especially at this time should we utilize and develop their love for dramatics to deepen their knowledge and interest in the missionary enterprise of the Church.

In this cycle there could be a greater advance in the organization of the group; that is, placing more responsibility upon the children themselves. They should have charge of the opening and closing service, though giving the leader an opportunity to say a few well-chosen words. They should learn to pray in their own words for special needs. This early training in conducting the service is invaluable. A great weakness in our Church is the inability of the laity to respond to a request for prayer if the Prayer Book is not at hand, and often if it is. This comes from the self-consciousness that is induced by the lack of early training. As there is seldom an opportunity for this training in the Sunday session of the school, it should be a very definite part of the work of the Service League. The children should be taught that the highest and best work for Christ cannot be accomplished without prayer.

The officers and members of the cycle should be given full authority and responsibility for absent members. They should settle questions that may arise, the leader taking a part, but not an arbitrary one, in the discussion.

Where possible, the boys should, by all means, have a man for their leader. If this is not possible,

a woman who loves boys, who sees their point of view and can do a boy's work, is often as good as a man. She can fit herself for the manual part by working out the models with the suggestions or the help that may be found in books bearing upon the subject.

The leaders of this cycle should be thorough believers that the Mission of the Church is to obey the Divine Command, "Go ye into all the world and preach the Gospel to the whole creation," and to remember that Christ said "Inasmuch as ye did it unto one of these My brethren, even these least, ye did it unto Me." They should know what the boys and girls are learning on Sunday, so that the two teachings may be correlated. They should have tact and understanding. A sense of humor is also a necessity, for without this quality it is difficult to lead boys and girls, who are quick to feel an atmosphere; so let us see that the spirit of joy shall permeate all their training in service.

The work is a decided advance upon that of the previous cycle and should be studied and planned out most carefully.

CYCLE IV

6th, 7th, and 8th Grades

Ages about 11, 12, and 13 Years

PARISH

Boys and Girls

Guides and messengers
Visiting sick companions
Members of Junior Choir
Helping to keep Church property in order
Caring for class-rooms in parish house
Repairing Hymnals and Prayer Books

Helping to care for church lawn, plant flowers and shrubs
Securing pictures for school-rooms
Committee on increase in membership of Church School
Distributing parents' letters
Plays, exhibits, sales for some definite parish need
Assisting on Roll of Little Helpers Department
History of Parish told by pictures
Book Club
Helping in Parish Fair or Supper
Providing flowers for school-rooms in flower time
Missionary teas for Mothers
Providing flowers for Altar

Boys	Girls
Making objects to illustrate lessons	Cleaning cloths for Altar Guild
Models for Mission Study	Gardens for Altar flowers
Wooden books of the Bible for Church School	Committee on order in Junior School
Flower Trellis	Making charts for use in Junior School
Cleaning Altar brasses	Mending cassocks
Taking Altar flowers to sick	Taking orders for iron holders

COMMUNITY

Boys and Girls

Helping on clean street programme
Flower and fruit mission
Clean up rubbish in streets
Valentines for children in hospitals
Community Christmas Tree
Contributing clothing and books to homes
Entertaining poor children at a party or picnic

Boy and Girl Scouts
Carol singing in hospitals
Thanksgiving baskets
Christmas baskets
Interest in City Missions

BOYS

Bird Houses
Messenger Service Charity Organization Society
Promoting an inter-Church athletic meet.
Helping elderly people by chopping wood, raking leaves, shovelling snow, etc.
Making fireless cookers, ice-boxes, and screens for United Charities
Games and puzzles for same

GIRLS

Sewing simple garments for Homes
Bedroom slippers for Hospitals
Making things needed by District Nurse

DIOCESE

BOYS AND GIRLS

Helping Diocesan Institutions
History of Diocese told by pictures
Offering for Diocesan Missions
Prayer Book for Diocesan Mission
Concrete help for Diocesan Missions as suggested under "Nation"
Box work as suggested under "Nation"
Map of Diocese
Large Map, 36 x 40, with pictures of Mission Stations and Institutions placed upon it

BOYS

Map of Diocese
Seal of Diocese

GIRLS

Cleaning sets for mission stations
Simple garments for Diocesan Missions
History of Diocesan Institutions

NATION

Boys and Girls

Domestic Missions:

Efforts at earning money for Lenten Mite Boxes

Study:
- Mission Field assigned to Province
- *Spirit of Missions*
- Field where box is going
- Relation of boys and girls to Council of the Church
- Missionary Bishops and Stations
- Illustrated note books
- Charts, etc.
- Postcards of mission stations, shown through Balopticon; plays

Work:
- Lenten offering
- Repairing broken toys from department stores for mission schools
- Collecting rubber and tinfoil and selling same for missions
- Collecting and mounting pictures of Missionary Bishops
- School supplies for mission stations
- Assisting in Church Periodical Club
- Red Cross work

Box Work:

Boys	Girls
Twine:	Knitting:
Hammocks	Washcloths
Shopping bags	Horse reins
Twine bags	Bed socks for mission hospitals
Baskets	Hoods for Alaska
Clay models painted with shellac	Mufflers for Alaska
Wooden:	Sewing:
Dolls' furniture	Pincushions
Animals	Fitted cretonne baskets
Dolls' trunks	Workbags
Gunboats	Stuffed animals
Sleds	Dimity aprons

BOYS

Magazine holders
Dolls' houses
Handkerchief boxes
Spool holders
Folding beds
Carts
Water wheels
Brackets
Book racks
Advanced cope saw models
Missionary games
Pool fish pond

GIRLS

Darning bags
Dolls' mattresses, sheets, quilts, blankets, pillows, etc.
Paper beads
Bead chains
Cord boxes

WORLD

BOYS AND GIRLS

FOREIGN MISSIONS:

Study: China
Mission Field assigned to Province
Plays for special needs in foreign fields

Work:

BOYS

Villages and jungles, etc.
Hymns and Gospels illustrated (See *Spirit of Missions,* June 1918, p. 441).

GIRLS

Articles that may be sent by mail to Foreign Mission Stations
Hemmed gingham handkerchiefs, 1 yd. and 1½ yds. square, for Liberia
Cloth scrap books
Knitted reins
Crocheted bean bags (2 round mats crocheted together)

CYCLE V

The cry comes from all quarters of the country that we are losing our young people after they are confirmed. Why is this?

Is it not because the period of adolescence calls for something special to meet the needs, and this call we have ignored?

We have not made these boys and girls feel that the *big* things of life are connected with the Church. They have had to go out of the Church to find a means whereby they can give expression to the new life that is surging within them. Can we not make the Church real to them?

Can we not make the great vital activities of the Church at home and abroad, in their diocese and community, real to them?

Can we not lead them to see how they can answer the needs of their own parish?

We can do all of these if we face the problem and set ourselves toward solving it. First we must realize that this is a most critical time in the life of the boy and girl. It is the age of moral crisis, of doubt and questioning, of idealism, with fellowship the dominant note. The adolescent wants to take his place in the world, to do great things, and it is just the time when so often the Church lets go of him and loses him. It loses him by not requiring of him that which he stands so ready to give if approached in the right way. We must lead these boys and girls to see that the Church stands back of the great things of life. Through realizing the Church's position they see that trained men and women are needed in order to carry on its aggressive work. We must then provide the opportunity for doing this work and receiving the training. This we may do through the Service League.

Cycle V is composed of the boys and girls of the Senior Department of the Church School, ages about 14 to 17. Here, it is recommended that being "sex attractive" they meet together as one group for prayer, study, and fellowship, and that they organize themselves along the lines that will best carry out the aim of the Service League. They should feel the impact of the life of the school plan and purpose, the seriousness of it. The spirit of loyalty and readiness to conform to the school policy should be developed.

One school that followed this plan formulated this aim: "We have joined ourselves into an organization to increase our knowledge of the teachings of Christ so that what He taught and did may always be our guide; and also to render to God the service He asks of us, trying always to maintain a true balance between the prayer and service we give to Him and the service He would have us render to our fellow-men. This is our purpose." Here the boys and girls realized that they could not love God without loving their neighbor, they could not serve God without serving their neighbor. Having realized their responsibility they accepted it. They then set themselves to find out the needs in their own five fields of service. After much discussion they decided upon what they could do to fill some of the many needs they had found.

In some parishes, the members of Cycle V may not be able to meet in the afternoons. If this is so, they might meet on an evening or on Sunday before the afternoon or evening service. For much of their work they would meet separately, as the forms of hand-

work that are interesting to each are so different; but the programme should be a joint one.

This cycle needs the guidance of a man for the boys and a woman for the girls. It goes without saying that these two leaders should have but one policy in leading the united group, and when working separately with their groups have the same end in view. They should be filled with the spirit of service and with a deep love for Christ and His Church. If they have an understanding of the boys and girls, they will be able to pass the spirit and love on to them.

As may be seen in the suggestions for work, there are many things to choose from, things that are needed in the Church and that may not be done by any one if left undone by the boys and girls.

CYCLE V

Senior School

Ages about 14 to 17 Years

PARISH

Boys and Girls

Committee on membership in Church School
Follow up absent members by letter or telephone
Visit sick companions
Give lantern lectures from Missions House
Care of Church property
Assist at Church affairs
Sing in Church School Choir
Assist the Rector
Contribute to parish expenses
Make Library of use to Junior pupils (Library Committee)
Make posters
Aiding in putting up Christmas decorations
Give missionary teas for mothers
Assist in Church Periodical Club

Boys	Girls
Pew desks for Church School	Altar embroideries
Manger for Manger Service	Assist in Altar Guilds:
Models for use in Primary or Junior Classes	Mending cottas
Hymn boards	Flowers for sick and shut-ins
Bulletin board for activities of Church School	Care of babies and young children while mothers attend church
Attendance boards	Preparing charts, etc., for Primary Grades
Be responsible for janitor services, making fires, keeping yards clean, etc.	Assist at Parish Suppers
Servers' Guild	Kneeling mats

COMMUNITY

Boys and Girls

Coöperation with Charity Organization Society
Coöperation with Village or Town Improvement Society
Help in settlement houses:
(*a*) Play classes, boys and girls
(*b*) Knitting classes
Adopt a family or individual boy or girl
Joining in Community Christmas Tree
Community Carol Singing
Thanksgiving baskets
Christmas dinners, trees, stockings
Interest in local hospitals and institutions
Interest in Fresh Air Fund
Interest in City Missions
Plant trees on Arbor Day where they would have a chance to grow and then care for them
Make jelly, as a class for District Nurses' Association
Tear bandages for District Nurses' Association
Make simple garments for relief associations

DIOCESE

Boys and Girls

Study of Diocese (*Stories of the Dioceses,* Morehouse Publishing Co., .03.)

Making chart of Diocese with all Mission Stations
Study of Diocesan Institutions
Understanding and contributing toward Diocesan Assessment
Interest in Diocesan Institutions
Interest in Diocesan Missions
Concrete help for Diocesan Missions as suggested under "Nation"
Reporting on Diocesan Convention or Convocation

GIRLS

Altar linens for Diocesan Missions
Kneeling mats for Diocesan Missions

NATION

BOYS AND GIRLS

DOMESTIC MISSIONS:

Study:
Mission Field Assigned to Province
Spirit of Missions
Relation of boys and girls to the Council of the Church
Making charts of mission fields

Work:
Parish quota of Nation-wide Campaign
Provincial map
Map of Missionary Districts and Dioceses aided by the Department of Missions

BOYS	GIRLS
Wooden articles	Dressing dolls
Standing cross	Laundry bags
Blotters	Knitting bags
Book cases	Wrappers
Folding tables	Baby clothes
Whisk broom holders	Kimonas
Electric watch stand	Baskets
Nail boxes	Stencil work
Jack straws	Baby baskets
Stencil work	Work bags
Picture puzzles	Knitted shawls for Indian women
Binding magazine stories	

Boys	Girls
Toys made with cope saw.	Baby quilts, 1 yd. square, tufted
"Knock-Down" Mission Furniture	Door stops—denim or chintz filled with sand—6 x 6
Door stops	

NATION

Boys and Girls

Report on General Convention
Lenten Offering Department of Missions
Study of Mission Stations where box is sent
Assist in Church Periodical Club
Send new Christmas cards to small missions (C. P. C.)
Send magazines

WORLD

Boys and Girls

Foreign Missions:

Study: Mission Field Assigned to Province
Spirit of Missions

Work: Make articles that can be sent by mail to foreign hospitals, schools, and orphanages
Assist Church Periodical Club
Red Cross

Cycle VI

In writing of Cycle V we spoke of the loss to the Church of the boys and girls after they are confirmed. A still further and greater loss comes after they are graduated from or leave the Church School. It comes from the same reason—we have not made the Church real to them, nor have we trained them to a sense of responsibility toward the aggressive work of the

Church at home and abroad. We have let slip golden opportunities, and now God, in His wise mercy, has granted us another opportunity. We have the chance to enlist our young people in the service of Christ through their having learned the meaning of service in work for their country. So let us set to work at once, that we may mobilize our forces; let us set our young people to studying the problems of this period of reconstruction and the part the Church must take in solving them. Let us train them to feel their individual responsibility so that they will measure up to what is expected of them.

* * *

A campaign might be started in the parish to find out every young person in it between 18 and 24; younger than this, if they are still in high school, it would be better that they should meet with the undergraduate group. Having done this, it would be well for the rector to form them into the Graduate Department of the Church School, meeting on Sunday for study at the same time as the rest of the school.

For both the Sunday study and the service work, they could be organized as a self-governing body, perhaps with the rector or one or two other adults as advisers. It is not likely that they will be able or desirous to meet in the afternoon, so it is suggested that they meet on an evening in the week or on Sundays before the afternoon or evening service. In the latter case, the meeting should not be made a substitute for the regular worship of the Church, which is so essential for this particular age. Even though holding their meetings on Sunday, it is expected that

they shall work in the five fields of service in the same blocks as the other cycles of the Service League.

The aim of this cycle is to lead young people to live the threefold promise of their baptism through learning to know Christ and making Him known to others.

To carry out this aim, the members of the cycle may be divided into committees so that in the course of the year everyone has a share in being responsible for arranging some part of the work of the blocks. The committees and their duties might be along the following lines:

1. *On the Missionary Box Work:*
   Nation or World Block 1.
   Duty: To ascertain the share of Cycle VI in the work for the box.
   To obtain information in regard to the mission where the box is to be sent.
   To plan the work.
   To purchase materials by means of the appropriation from the Church School.
   To see that each one of the cycle has his share of work.
   To be responsible for the work being finished on time.
2. *On the Community:* Block 2.
   Duty: To study civic conditions. (See Course 14 Christian Nurture.) To get in touch with the various philanthropies of the town or city; To

bring their needs before the cycle; To look out for individual families, especially at Thanksgiving and Christmas time.

3. *On Mission Study:*
   Nation or World Block 3.
   Duty: To decide upon the phase of the Church's work that is to be studied; To select the books and to lead the class.
4. *On Parish Work:* Block 4.
   Duty: To consult with the rector in regard to work that is needed to be done in the parish and report on it. To see that the members understand the parish quota of the Nation-wide Campaign and do their share. Make special efforts to work for the parish quota through the Lenten Mite Boxes of the Department of Missions. To urge all members to attend Lenten services. To recruit teachers and leaders from their midst.
5. *On Diocesan Work:* Block 5.
   Duty: To map out a course of study on the Diocese. To find out the needs of the Bishop of the Diocese or District and bring them before the members.
6. *On Church Worship:*
   Duty: To stress the need of taking part in the public worship of the Church;

to arrange for the monthly Corporate Communion for the members and for special services. To formulate a prayer for use by the members.

7. *On Attendance:*

   Duty: To search out new members and those who are absent; to visit and bring cheer to those who are ill; and to give a helping hand to those who are in need.

8. *On Good Fellowship:*

   Duty: To arrange meetings that the young people may come together for good times.

For details of work in the blocks for the five fields, refer to the suggestions for Cycle V.

BOX WORK FOR BLOCK 1 — CHART 8

	Province of	1921	1922	1923	1924	1925	1926	1927	1928	1929
1	New England	Japan	Mountaineers	Islands of the Pacific	White Districts	China	Africa and Colored	Alaska	Indian	Latin America
2	New York * and New Jersey **	Mountaineers	Islands of the Pacific	White Districts	China	Africa and Colored	Alaska	Indian	Latin America	Japan
		Islands of the Pacific	White Districts	China	Africa and Colored	Alaska	Indian	Latin America	Japan	Mountaineers
3	Washington	White Districts	China	Africa and Colored	Alaska	Indian	Latin America	Japan	Mountaineers	Island of the Pacific
4	Sewanee	China	Africa and Colored	Alaska	Indian	Latin America	Japan	Mountaineers	Islands of the Pacific	White Districts
5	The Mid-West	Africa and Colored	Alaska	Indian	Latin America	Japan	Mountaineers	Islands of the Pacific	White Districts	China
6	The North-west	Alaska	Indian	Latin America	Japan	Mountaineers	Islands of the Pacific	White Districts	China	Africa and Colored
7	The South-west	Indian	Latin America	Japan	Mountaineers	Islands of the Pacific	White Districts	China	Africa and Colored	Alaska
8	The Pacific	Latin America	Japan	Mountaineers	Islands of the Pacific	White Districts	China	Africa and Colored	Alaska	Indian

* Includes the Dioceses of New York, Albany, Central New York, Western New York.
** Includes the Dioceses of New Jersey, Newark, Long Island, Missionary District of Porto Rico.

CHAPTER IX

Box Work

In Block 1 it is suggested that all the boys and girls unite in working for a Christmas box to be sent to one of the mission fields.

Box work, heretofore the duty of the Junior Auxiliary, means preparing and sending Christmas gifts to missions, their Church schools and other schools that are the responsibility of the Church, through its Department of Missions. Occasionally other kinds of boxes are sent by parish branches, but the prime object is the sending of Christmas gifts.

In the merging of the Junior Auxiliary into the Church School Service League it is hoped that the work will be doubled or even trebled. Therefore it behooves us to lay our plans so that there shall be work for all and gifts for all.

We do not realize how much the box means to the missionary. It is often a link to the outside world. "Put yourself in his place" and picture what it would mean to feel that somewhere out in the world there were friends, unknown, perhaps, who were joining with you in working for God's children. Bear in

mind that we are not conferring a favor upon these men and women in sending these gifts. A privilege has been conferred upon us in being given the chance of uniting our work to theirs.

It is seldom all "receiving" on the part of the children of the mission. They in turn do their share. It may be only a mite of service or money, but the motive is the same and their work and our work is equally valuable in the eye of the Master.

This box work should bring to the boys and girls a realization of their responsibility in helping forward the work of the Church. If the aim of the Church School is "To know Christ and to make Christ known", one of the greatest means of attaining this aim is through the medium of the box. For the foundation of the work is the command, "Go ye into all the world". Truly this command is carried out. The boxes go North and South, East and West. Every boy and every girl can be a missionary, though few can go forward to the firing line. To those of us who stay behind, the task is given to see that the supplies go forward. Every child realized this in the great war. They should now be trained to realize that it is even more necessary to look after the Church's Army. They should feel that nothing can be too good or perhaps good enough for these children of the Missions who so often have little to brighten their lives.

In planning the box, thought must be put in its preparation. The destination of the box is a factor. Woolen mittens will be most acceptable in Alaska, though hardly so in Africa. In most instances sug-

gestions are given by the missionary for the kind of gifts that are most desired. These suggestions should be a guide so far as possible in the choice of gifts. Most important, let the gifts be uniform in value.

This work, as a rule, has been done alone by the Junior Auxiliary. We now hope that it will become a Church School affair; that all organizations coming into the Church School Service League—the G. F. S., the Junior Brotherhood of St. Andrew, the Scouts, etc.—will participate. This being so, it is all important that at the beginning of the box block the work shall be mapped out so that each organization will have its share. Each organization will work on the gifts at its own meetings. When the time arrives for the gifts to be finished the organizations should come together, each bringing its finished quota. The occasion may be made a "Box Day", the gifts placed on exhibition, a talk given by one of the older members on the Mission Field where the box is going, if possible pictures should be shown. The affair would end with packing the box and serving refreshments.

In order that boys and girls may have a knowledge of the whole field of the Church's work, we have planned a new method of assigning the work. In some instances this will entail a sacrifice on the part of a parish or diocese which has had a mission in its care for years. It is only fair that someone else should be given the opportunity of coming in contact with the mission. But we believe that this will be another sacrifice that is cheerfully made for the good of the whole.

As may be seen on Chart 8, nine mission fields

are apportioned in turn to the eight provinces. (The Province of New York and New Jersey has been divided in order to make the number equal.) So that within nine years each province will have a share in working for all fields. When a province is responsible for a foreign field, instead of making gifts, the boys and girls, if it were so desired, might work to raise money to be sent in place of articles, the money to be spent by the missionaries to provide Christmas cheer. Suggestions for articles to be made will be found listed under the work of the various cycles.

Leaflets containing information about the fields and stations will be issued by the Department of Education, so that while the parish is working for the box it may also be supplied with information about the field where the box is to be sent.

MISSION STUDY FOR BLOCK 3 CHART 9

The Church's Mission Series

PATHWAYS TO THE MISSION FIELD

CYCLE II — Down the Garden Path — Through the Garden Gate — Beginners 1st, 2nd grades (Ages about 4–7)

Introduction to the Church's Mission

CYCLE III — CHILD LIFE IN — 3rd, 4th, and 5th grades (Ages about 8–10)

JAPAN—MOUNTAINS—ISLANDS OF THE PACIFIC—WHITE MISSIONARY DISTRICTS—CHINA—AFRICA AND COLORED—THE INDIAN FIELD—LATIN AMERICA

CYCLE IV — HEROES IN THE MISSION FIELDS OF — 6th, 7th, and 8th grades (Ages about 11–13)

JAPAN—MOUNTAINS—ISLANDS OF THE PACIFIC—WHITE MISSIONARY DISTRICTS—CHINA—AFRICA AND COLORED—ALASKA—INDIANS—LATIN AMERICA

CYCLE V — FIELD ACTIVITY IN THE MISSION FIELDS OF — Senior Department (Ages about 14–17)

JAPAN—MOUNTAINS—ISLANDS OF THE PACIFIC—WHITE MISSIONARY DISTRICTS—CHINA—AFRICA AND COLORED—ALASKA—INDIANS—LATIN AMERICA

CYCLE VI — SOCIAL EFFECTS OF MISSIONS IN THE FIELDS OF — Graduates (Ages about 18–24)

JAPAN—MOUNTAINS—ISLANDS OF THE PACIFIC—WHITE MISSIONARY DISTRICTS—CHINA—AFRICA AND COLORED—ALASKA—INDIANS—LATIN AMERICA

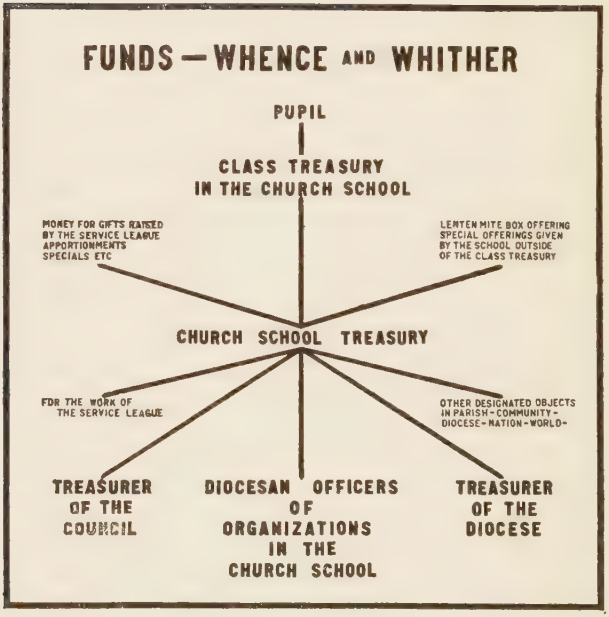
CHAPTER X

Mission Study

Chart 9 outlines a graded course of Mission Study. We take for granted that in Block 1 the school has united in working for the mission field assigned to its province. (Shown in Chapter IX.) In Block 3 the school should unite in studying about this same field. For instance, where a province is assigned the Indian Field, the children of Cycle III would have "Child Life Among the Indians"; the boys and girls of Cycle IV would study "Heroes in the Indian Field"; the boys and girls of Cycle V would study "Field Activity in the Indian Field"; and Cycle VI would study "Social Effects of Missions in the Indian Field". In Block 4 the school should give its money to the same field.

This material is for use in the week-day period of Block 3. The material for the teacher will consist of a manual with stories, biography, facts, suggestions for handwork, plays, tableaux, etc.

CHART 10


FUNDS — WHENCE AND WHITHER
PUPIL
CLASS TREASURY
IN THE CHURCH SCHOOL
MONEY FOR GIFTS RAISED BY THE SERVICE LEAGUE APPORTIONMENTS SPECIALS ETC
LENTEN MITE BOX OFFERING SPECIAL OFFERINGS GIVEN BY THE SCHOOL OUTSIDE OF THE CLASS TREASURY
CHURCH SCHOOL TREASURY
FOR THE WORK OF THE SERVICE LEAGUE
OTHER DESIGNATED OBJECTS IN PARISH - COMMUNITY - DIOCESE - NATION - WORLD -
TREASURER OF THE COUNCIL
DIOCESAN OFFICERS OF ORGANIZATIONS IN THE CHURCH SCHOOL
TREASURER OF THE DIOCESE

CHAPTER XI

Funds—Whence and Whither?

Chart 10 shows how the funds of the Church School are collected and distributed.

The pupils' offering on Sunday passes through the class treasurer to the school treasurer. Extra money raised during the week by the Service League for definite objects, and special offerings of the school such as the Lenten mite boxes and Advent offering, etc., outside of the pupils' regular Sunday offering, pass into the school treasury. The money in the school treasury is disbursed by the school treasurer on the order of the class treasurer, or, in the case of funds raised outside of the Sunday session, on order of the treasurer of the Service League or other society. If so desired, all money for the diocese or the general Church, counting on the parish, may be paid to the parish treasurer by the school treasurer with directions for its disbursement.

The Class Treasury system is fully explained in every teacher's manual of the Christian Nurture Series, page xxi, and in *The Children's Challenge to the Church,* pages 25-27. The principle under-

lying it is that the offerings brought by the pupils are to be regarded as a means for training them in Christian stewardship. Through its use the children learn to regard money as one of God's great powers by which untold good may be accomplished. They learn also to give liberally and wisely and to spend in the same way.

"To carry out the plan, each class should have a class treasurer who would keep an account of receipts Sunday by Sunday in a class book. The money each Sunday should be turned over by the class treasurer to the treasurer of the school, who becomes the banker of the various classes. When any class desires to appropriate money for any purpose, the class treasurer makes out an order on the school treasurer and the money is expended by the school treasurer as directed. In case the duplex envelope is used in the parish, the class treasurer rules his book in two columns, of which one is headed 'For Ourselves', the other 'For Others'. The total contents of each half of the duplex envelopes brought by the class are then ascertained and placed in the proper column. When appropriations are voted by the class, they must be paid, according to their nature, out of the appropriate column."

This use of the offering should be explained to the parents of the children. They should be urged to arrange matters so that their children will have something of their own to give as their own, either through an allowance or through means provided by the parents whereby the children can earn money. This money would be the children's own and would be

regarded by them in quite a different way from the pennies that are so often doled out by parents as the children are leaving for the Church School. There is hardly any one who would not be able to give his child an allowance of at least two cents a week. Half of this the child could be trained to make his offering.

It is suggested that there shall be no dues in the Service League, that its expenses for the Missionary Box (Block 1) and other missionary purposes be borne by the Church School through the class treasury, or by special offerings such as a vacation offering. Other expenses of the League that would not properly come under the aim of the class treasury, unless the duplex envelope is used, may be part of the school budget described in the next paragraph.

The needs for the upkeep and running expenses of the school might be presented to the vestry in the form of a budget. The items might include the following:

Permanent equipment.
Teachers' equipment; text books, reference books, note books, etc.
Pupils' equipment; leaflets, pictures, note books, paper, pencils, etc.
Printing.
Postage.
Social side of school; parties, hikes, refreshments for Board and Faculty Meeting, good times, etc.
Expenses of Service League; equipment, books, pins, etc.

If the parish assumes the budget, the school is placed on a surer foundation and the Parochial Board of Education may plan its work according to the financial ability of the school. This fund would be quite separate from that belonging to the pupils and might well be handled by another treasurer.

OUR RESPONSIBILITY

Chart 11

CHURCH SCHOOL				
Our Responsibility for the Mission of the Church				
1920 Easter Offering for	Share of our Diocese	Share of our Parish	Share of our School	Amount given by School
COUNCIL: Missions and Church Extension	* N. W. C.			
COUNCIL: Religious Education				
COUNCIL: Christian Social Service				
Diocesan Missions				
ASSESSMENT				
Bishop's Fund	*	*		
Diocesan Fund	*	*		
Total				

* These items should be on the Chart before it is hung in the school.

CHAPTER XII

The School and the Parish Quota

To accord with the recommendation of the committee on the Church School Programme of the Nation-wide Campaign, the money of the pupils of the Church School should not be included by the parish in its quota, unless so voted by the pupils. This does not mean that the pupils of the school are not to contribute to the parish quota. Far from it, it means that where the duplex envelopes are used in the school, it is recommended that the money be used by the pupils as a training in Christian stewardship. The contents of the black side is voted by the school or class for objects in the parish—salaries, upkeep, etc. The money on the red side of the envelope is to be used as needs in the five fields are presented.

It is all important that the pupils be taught to understand the parish quota and their share in it. They should accept their responsibility in helping to maintain that part of the Church's work that is undertaken by the Departments of Missions and Church Extension, Religious Education, and Christian Social Service.

Where pupils are so trained, the usual mite boxes issued by the Presiding Bishop and Council would be the pupils' offering to General Missions and Church Extension, Religious Education, Christian Social Service, and Diocesan Missions. The Bishop's Fund and Diocesan Fund might be voted by the pupils from their Sunday offering in the school. The whole would be the Easter offering of the school. The first four items would count on the parish quota, the last two on the diocesan assessment. Where the diocese has included in its diocesan quota the Bishop's Fund and Diocesan Fund, no special designations for these funds would be needed.

Each boy and girl is urged to make a "Birthday offering" each year, to be presented in each school on Whitsunday. The proceeds of this offering are to be sent by each school annually to the diocesan treasurer of the Church School Service League.

This offering is to be presented at each General Convention in connection with some suitable occasion.

Its object is to be selected triennially by the Department of Education, and is to be in the field of work for the child life of the Church which will appeal to the child's mind.

Chart 12 shows how the school may be trained to accept its responsibility toward the parish quota. The chart (48 x 36 inches) is planned for use in a diocese where the quota is divided as shown. This division will be different in other dioceses and districts but the principle remains the same, making the idea of the chart adaptable for any diocese.

A method for using the chart to train boys and girls to understand the quota is as follows:

In the Epiphany season it is hung in the school room where the boys and girls of the Junior and Senior Departments meet. For five or ten minutes, at the close of the Sunday session or at the meetings of the Service League in the week-day, the superintendent talks with the pupils about what the chart stands for; of the Department of Missions and Church Extension, the Church Missions House, the secretaries, who they are and what they do, of the great work that the Department has under its care; then of the Department of Religious Education, its secretaries, and the wonderful work along educational lines that the Department is doing; and of the Department of Christian Social Service, with its secretaries, and how they are working to make the world a happier place in which to live. (The relation of the pupils to the Departments of the Council of the Church is shown by means of Chart 12.)

They learn that the Bishop's Fund helps to pay the Bishop's salary, that the Diocesan Fund takes care of the running expenses of the diocese, and that the money given for Diocesan Missions goes to their maintenance and to start new stations. Through the work in the Diocesan Block 5, the boys and girls have a very keen interest in the Bishop and his work.

The boys and girls learn that the quota is given voluntarily by the parish. They learn that the assessment is different from the quota, that it is in the nature of an account that the diocese renders to each

parish. It is incumbent upon the parish to pay, otherwise it has no standing in the diocesan convention.

Through the weeks that the chart is being discussed, the boys and girls are talking with their teachers and leaders and with one another of the responsibility, financial and otherwise, that the school should assume for each item. When the time comes to vote, they are prepared to vote intelligently.

On Quinquagesima the question of what is to be its share is put before the school. When, after discussion, it is decided, the amount is put in its proper column as the aim toward which the school will bend its energies. This is followed by a special service of dedication, at which the mite boxes are distributed. At a point in the service, representatives from every class, from the Beginners to the graduates, come forward and receive the boxes from off the altar. These are given with a special charge to each representative in the name of the Trinity. A prayer is also given to be used whenever a pupil places money in his box.

The school's share in the offering for General Missions is, of course, the money given through the Lenten mite box. The other items are voted from the Sunday offering on the six Sundays in Lent. The whole amount makes the Easter offering of the school.

CHAPTER XIII

The Relation of Pupils to the Council of the Church

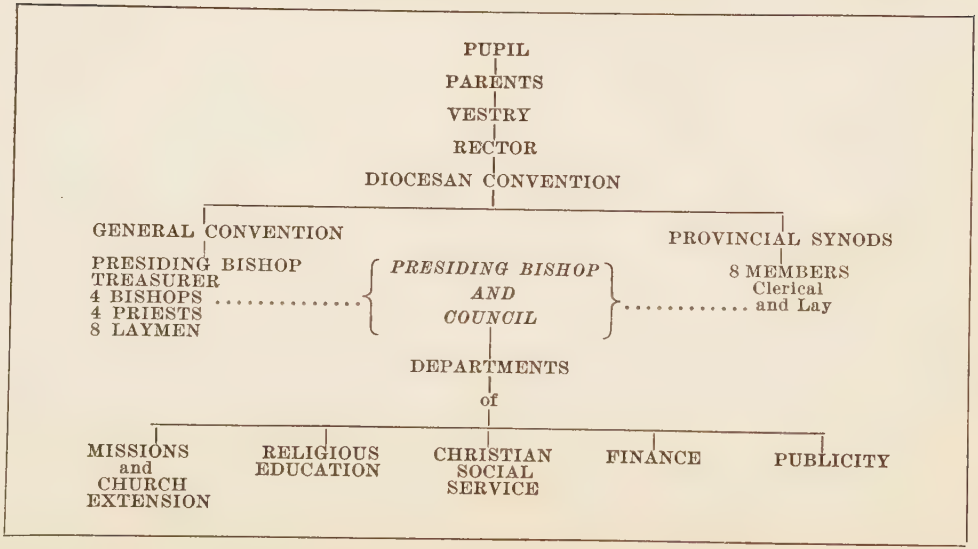
There is a vagueness in the minds of many people as to the method of constituting the Council of the Church. Chart 12 shows the child how the Council is elected and his relation to it. This relation starts through the family group. His parents elect the vestry; the vestry calls the rector; the rector and certain lay delegates represent the parish at the diocesan convention; the diocesan convention sends deputies to the General Convention and Provincial Synod. The General Convention elects the Presiding Bishop, Treasurer, four bishops, four priests, and eight laymen. The Provincial Synods elect eight members, either clerical or lay. Thus the Council is formed of twenty-four members with the President and Treasurer in addition.

The Council is then divided into five Departments. Each Department has an Executive Secretary who is not a member of the Council but is nominated by the Department and elected by the Council. He has a vote in the Department but none in the Council.

Each Department has power to appoint, subject to confirmation by the Presiding Bishop and Council, additional members of the Department not to exceed twelve in number, who shall have seats and votes in the Department but none in the Council. Women are eligible for this. The departments also appoint, subject to the Presiding Bishop and Council, additional secretaries to assist the Executive Secretary in the work of the department.

THE RELATION OF THE PUPIL TO THE COUNCIL OF THE CHURCH

CHART 12



CHAPTER XIV

Home Coöperation

Until recently there has been a very hazy idea as to how there could be coöperation between the home and the Church School. It has not been the fault of the home that the school was not connected with it; the school has been in error: while expecting help, it has failed to make known to the parents what it was that it expected. While it was recognized that it would be a good thing for the school if the parents gave it their assistance, it was not until the Christian Nurture Series was given to the Church that a concerted action was taken toward establishing "Home Coöperation" as a fundamental part of the Church School curriculum. By means of the "Parents' Letters" a great need is filled. They show parents how they can help their children in making their religion a part of their every-day lives. Christian Nurture believes and teaches that the Church School is not to be regarded as a substitute for home training in religion, but as its supplement. The two must work together; the influence of the home must harmonize with the school; it cannot be neutral. Unconsciously

it is either *for* or *against* the administration of the school.

Now, in order to bring about intelligent coöperation, it should be the policy of the school to see that parents are acquainted with its vision, methods, and plans, that they understand its aim, and that they assist it in all its purposes. In order to do this, the school should set itself the task of teaching parents *how* to coöperate. This might be accomplished through a series of educational meetings, awakening parents to the importance of religious education, showing them the value of the school and the approved way of aiding it. They should be shown how they can use this knowledge in upbuilding the religious life of the home. It should be pointed out that the week-day work of the Service League is necessary, so that the *practice* of religion may become so natural a part of the child's life that he will realize that true religion is not something to be brought out on Sunday, but a great force to be used in making the world a better place.

Out of these meetings might grow a Parents' Association, planned on the line of the "League for Church Parents" suggested by the Department of Religious Education or modeled on the Parents' Associations of the public schools. If such an association be formed in the Church School, it should have its representative on the Parochial Board of Education.

Too much stress cannot be laid upon the fact that visits to the home by the director, teachers, and leaders are essential if coöperation is to be secured from the parents. The strength of the school depends

so largely on the relationship between the school and the home, that there should be frequent visiting on the part of the school staff.

Results in home coöperation cannot be obtained all at once. The approach to the home must be planned most carefully. Parents will plead inconvenience, that there is no time for study or week-day work or meetings. But the good of the child, the corporate welfare of the school, the wish of the rector, the judgment of educators, must be the answer. Try it and see. Let good nature and abundant explanation go hand in hand. If the first attempt fails, try again, making such adjustments as are possible in the face of opposition, caring more to convince than to compel. In this way, acquiescence may come when least expected, and one more worker be added to the host of Christ's great missionary army.

CHART 14

A STUDY IN GRADING AND MATERIAL

GRADING				CHRISTIAN NURTURE SERIES		CHURCH AND MISSION SERIES	
SUNDAY	AGE	WEEKDAY	COURSE NUMBER	NAME OF COURSE		NAME OF COURSE	
Kindergarten Department	4		1	Fatherhood of God		Down the Garden Path	
	5	CYCLE II	2	Fatherhood of God			CYCLE II
Primary Department	6		3	Trust in God	Church Fellowship	Fellowship to the Mission Fields	
	7		4	Obedience to God			
	8		5	God With Men	The Church's Life	Child Life in the Mission Fields	CYCLE III
	9	CYCLE III	6	God's Great Family			
	10		7	Christian Seasons			
Junior Departments	11		8	Church Worship and Membership		The Far American (Islands of the Pacific)	CYCLE IV
	12	CYCLE IV	9	The Life of Our Lord		Colored	
	13		10	The Lord Life of the Church		Japan	
Senior Department	14		11	Winning the World		Who's Who in Uncle Sam's Family. (The Immigrant)	CYCLE V
	15	CYCLE V	12	The Bible in Outline	Christian Service	Latin America	
	16		13	Credo		Mountaineers	
	17		14	The Christian and the Community		White Missionary Districts	
Graduate Department	18	CYCLE VI		The Work of the Holy Spirit		Why and How (Motive and Method)	CYCLE VI
	1					Evangelistic	
	24					Educational	
						Medical	

*Published in 1919 by the Board of Missions.

CHAPTER XV

Some Suggested Standards for a School of Christian Nurture

PARISH ORGANIZATION:

1. A Parochial Board of Education or a similar council.
2. Activities to be provided whereby all pupils can work in each of the five fields of service.
3. The block system adapted to the conditions of the school. The two required blocks for corporate work of the school are, one for the box work under the Department of Education, and one for mission study.

HOME CO-OPERATION:

4. The Little Helpers Department of the Church School as the nucleus of the Home Department.
5. Parents' Association.
6. Parents' Letters to be used.

TEACHER TRAINING:

7. Normal class for teacher training at the Sunday hour.
8. Week-day classes for present teachers and leaders, including mission study.

SCHOOL ADMINISTRATION:

9. *The use of Christian Nurture Material.*
10. School graded according to week-day grades.
11. Standard size of class for one teacher:
    Beginners: 20
    Primary: 10-12
    Junior: Not over 8, preferably 6
    Senior: 10 to 20, according to seating conditions.
    Graduate: Unlimited.
12. One day in the week for school session where possible, otherwise school to meet in groups during the week.
13. Groups for week-day activities to follow school grades.

WORSHIP:

14. Thorough development of the devotional life of the school both as individuals and as a body.
15. Training in Church attendance as a vital element in the development of the child's character.
16. Frequent corporate Communions of the whole school, groups, and classes.

FINANCES:

17. Church School expenses included in the parish budget.
18. Class Treasury System:
    Pupils' money to be used both for parish and for outside objects, in training the giving instinct.

CHAPTER XVI

A Simple Survey of the Church School

1. Total number of pupils enrolled at present.
2. Number of pupils in each department: Font Roll, Kindergarten, Primary, Junior, Senior, Graduate.
3. Boys of Primary age (4-8)
   Girls of Primary age " "
   Boys of Junior age (9-13)
   Girls of " " " "
   Boys of Senior Age (14-17)
   Girls of " " " "
4. What percentage of pupils over 14 are confirmed?
5. What is the curriculum of the school?
6. What lesson system, books, or leaflets are used in carrying it out?
7. Is there a Font Roll in the school?
8. How are the pupils trained in public worship?
9. How are they trained in private prayer?
10. How are they trained in Christian helpfulness?

a. Missions
b. Social Service

11. How are they trained in Christian giving?
12. Who determines what use shall be made of the pupils' offerings.
13. What officers are there in the school?
14. How many teachers in charge of pupils?
    a. 4– 5 years
    b. 6– 8 "
    c. 9–10 "
    d. 11–13 "
    e. 14–17 "
    f. 18–24 "
15. Are there occasional or regular meetings of the school staff to discuss administration of the school?
16. What organizations for young people are there in the parish?
    a.
    b.
    c.
    d.
    e.
17. What is the purpose of—
    a.
    b.
    c.
    d.
    e.
18. Is there any way in which representative leaders of these organizations might be

brought into a working coöperation with the management of the Church School?

19. How many pupils are there in the Church School Service League?

For a more extensive survey, see *Church Ideals in Religious Education,* pages 59, 60, 61, published by the General Board of Religious Education.

Home Nurture for the Little Ones of the Church

By Kate H. Belcher. Prepared at the request of a Committee on Home Nurture and Religion in the Province of New York and New Jersey, and introduced in a Foreword by the Rt. Rev. Charles S. Burch, D.D., and the Rev. Thomas A. Conover on behalf of that committee. With commendation also from the Rev. Lester Bradner, Ph.D. Cloth, 8vo, $1.25.

This not only fills the need for a book of home teaching by the mother to her little child, but in an original way it enlists the help of the child in the making of the book. Each chapter is followed by a blank page to which a picture is to be attached by pasting. Attached to the inside of the front cover is a stout envelope, within which will be found the pictures, printed uniformly for the purpose and each identified by page number, which are to be pasted by the child on the appropriate pages. Thus the child illustrates his own book and so the lesson enters into his own experience. Finally, the book will be a Child's Picture Book of religious lessons, including pages for the Christian Year. "Its originality is striking," say the two members of the committee, "its simplicity is wonderful, and its appeal to the heart is both telling and beautiful. Not only is the spiritual thought of each lesson clearly presented, but it is presented with a thorough knowledge of child nature. The committee is proud to have the pleasure of being in any way connected with presenting to Christian mothers a book which is bound to be so helpful to them."

"I am sure," adds Dr. Bradner, "that many families will welcome this present compilation. The care which has been exercised in the selection of the stories, and more especially the pictures which accompany them, should commend the book to those who need a manual of Bible instruction for very little people."

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Organizing the Smaller Sunday School

A STUDY IN GRADING

By Lester Bradner, PhD., Director of the Department of Parochial Education, G.B.R.E. Paper, 50 cents.; cloth, 75 cts. Postage about 10 cts.

Dr. Bradner argues "that the small school can be conducted on what amounts to a graded plan, that it *can* be so organized as to make use of the graded lessons in its own way." His object is to show how this can be done. "For the large Sunday School," he says, "there is plenty of guidance already in print. For the small school few have spoken."

The book is extremely practical.

The Children's Challenge to the Church

By the Rev. Wm. Edward Gardner, D.D., General Secretary of the General Board of Religious Education. Revised edition, cloth, 90 cts.; paper, 60 cts.

" 'The Children's Challenge to the Church' is the first attempt to collect within two covers the essentials that should enter into the education of children, for a well-rounded Church life. It offers peculiar help to all rectors and teachers who are asking, 'What shall I teach in my Sunday school in order to vitalize its work?' Under each grade it provides directions and recommends material for the development of Bible study, memory work, Church knowledge, Christian activity, and the devotional life. It aims to demonstrate that the Church has preserved wonderful teaching powers which are being neglected to-day because of a too extended treatment of the Bible. The titles of some of the chapters are suggestive. The confirmation period is entitled, 'The Church Knighting the Child', and the senior period, 'With the Church to the World Quest'. The emphasis on Missions and Social Service is constant."—*The Spirit of Missions.*

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